

# AMERICA

## A-CATHOLIC-REVIEW-OF-THE-WEEK

VOL. XLIX, No. 5  
WHOLE No. 1232

May 6, 1933

PRICE 10 CENTS  
\$4.00 A YEAR

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### Social Justice Among Nations

AS he departed from these shores Prime Minister MacDonald uttered words that should hearten everybody that looks for peace in the world. "It therefore has come to this," he told the newspaper men: "that we have got above and beyond mere market haggling and foggling" (a delightful word. Scottish?). "We are not going to cooperate in finding solutions of the great troubles of the world if we maintain ourselves in the position of mere bargainers. . . . Bah! That is not the way of going to work together. That is not the way we are going to live together. That is not the way we are going to aspire and achieve together. We have got above that."

Let us hope we have got above that. Mr. MacDonald, of course, will have to go back to his House of Commons and the London City bankers and persuade them also that statecraft is not a matter of "haggling and foggling." The operations of the British equalization fund, for instance, which threw us off the gold standard in an attempt to keep the British pound at a decent level below the dollar, are going to be turned against the franc, now that the Bank of England can no longer turn into gold the dollars it has been buying for pounds. It is perfectly understood, of course, that all this has been done in the interest of keeping a stable price level at home, but is it not a sign of the sickness of the world that defense measures of this kind must be taken at the expense of other peoples?

It has taken a dire economic crisis for the country and the world to realize that the cause of our troubles lies, as Pope Pius XI has pointed out, in the old theory of laissez-faire, or unrestrained competition. It is now the specter of war that has brought the nations to Washington, not to haggle or foggle, it is hoped, but to cooperate in means

by which each nation will receive its due benefits only in such measure as will not ruin a competitor nation. Just as we are seeking social justice at home by cooperation for the good of all, so out of the Washington conference may come social justice among nations.

### Is the President "Annoyed"?

ACCORDING to the foreign editor of the Scripps-Howard newspaper syndicate, William Philip Simms, the President is distinctly annoyed by "the latest flare-up of anti-Soviet agitation." Descending to details, Mr. Simms protests that the public meetings held by the American Legion, the American Federation of Labor, the Daughters of the American Revolution, and other associations, "are seen as seriously embarrassing the Roosevelt Administration."

We quite agree with Mr. Simms that the problem of recognition ought to be considered "on its merits." We further agree that "passion or prejudice, artificially or otherwise aroused" will hinder "a calm, common-sense solution." At the same time, while we agree on the statement of principle, we affix different meanings to the terms. What apparently drove Mr. Simms to his typewriter, to plead that the President be not embarrassed by anti-Soviet gatherings, was the great meeting held in Washington some weeks ago under the auspices of the American Legion, at which the Rev. Edmund A. Walsh, S.J., was the principal speaker. On that occasion, Father Walsh calmly, but without mincing words, set forth the reasons why it is impossible for any Government retaining at least a pretense to sanity to recognize the Soviet Republics. The solicitude of Mr. Simms for the welfare of the President is most touching. But we can hardly believe that these meetings embarrass the Government,

unless, indeed, the Government is inclined to accord recognition to the most blood-thirsty minority that ever ravaged a helpless people. In that case, they would certainly be embarrassing. But in that case, too, they should be made doubly embarrassing.

Once more we draw attention to the fact that the country and Mr. Roosevelt himself are poorly served by some who claim to speak for Mr. Roosevelt, or rush to defend his policies, real or alleged. Every good citizen will make it his duty to cooperate with the President, as often as the measures fostered by the President seem reasonably adapted to promote the general welfare. He will be a very bad citizen, should he fail to denounce, with due regard for common sense and the proprieties, every measure which in his judgment harms the general welfare. We are citizens, not puppets, and no worse fate could befall the President of the United States than to be surrounded by a group of counselors who can say nothing but "yes," whenever he proposes a new measure. Incidentally, is censorship of the press (indirect) and of public meeting to be counted by the Scripps-Howard papers among the coming benefits of the "new deal"?

### Youth and the Classics

A REPORT recently issued at Harvard bears witness to the fact that the classics are not being studied to the same extent as formerly. For this decline which began, roughly, thirty years ago, many causes are assigned. In these days students are too much concerned with the bread-and-butter side of life and, it must be regretfully admitted, there are many educators who encourage them to believe that bread and butter are in reality life's one staff. Hence they find more use for statistics than for Sophocles, and accounting ranks above Aristotle. Both they and their teachers are victims of a machine age, which finds its ideals in what they take to be material advantages.

No doubt the spirit of the age has dulled zest for the humanities. It has also made the teaching of the classics a somewhat mechanical and vapid task, even when courses otherwise appropriate are offered. We have long been familiar with the oddities of the scientific method which, when carried to excess, will set a student counting grammatical curiosities in the pages of an author, without caring whether or not the student understands the message that lies hidden in the text. The scientific study of the language of an ancient writer is of great, but not of the highest importance. It is of far more concern to the race to know what Aristotle taught and why, than to be conversant with the details of the vehicle in which he sought to convey his thought.

But the decline in the study of the classics must not be wholly attributed to the influence of a materialistic age. Friendly critics have pointed out that our methods of teaching Latin and Greek often leave much to be desired, a fact which none realize more keenly than such leaders in this field as Paul Shorey. The constant cry of teachers in the secondary schools is that the ground they are ex-

pected to traverse is far too extensive to be covered thoroughly, and this is particularly true of Greek. Unless the student is taught carefully from his first hour in Greek, and not allowed to proceed until it is certain that he is well grounded, the succeeding hours merely add to the burden of his ignorance. This student will certainly not elect Greek at college. To him and to his fellows is due, more than to any other single cause, the decline of Greek in the American college.

Are we slowly returning to the classics? Reports from our Catholic schools, at least, indicate that we are. It is to be hoped that this return will be assiduously fostered. Next to religion, they merit the first place in courses which prepare for the baccalaureate.

### One Month of Beer

THE chief complaint after one month of beer is that beer cannot be manufactured quickly enough to supply the demand. Next in order is the complaint that the beer is not beer. Tested in the laboratory, it reveals an alcoholic percentage ranging from two to three per cent, at best a point below the standard fixed by Congress as permissible.

On the credit side, drunkenness has decreased. For the present, at least, thousands of Americans who once ruined their systems by copious draughts of fiery potations, seem contented with a liquid that is as innocuous as a corn flower. Perhaps Americans will learn to drink beer, and in time, as Jefferson hoped, to appreciate a good wine. A further credit to beer is the revenue it is bringing to the local and Federal Governments. In some localities the traffic has been very beneficial in decreasing unemployment.

After six months, our beer may be real beer, but still non-intoxicating, and the demand for it will bring in more money to the Government and to the workers. The one cloud now on the horizon is the possibility of a link between the business and the degraded political gangs to be found in almost every community. If that link is forged, the "drys" will have an argument that will pester the "wets," and, more to the point, appreciably defer the repeal of the Eighteenth Amendment.

The State and city of New York have drawn up a fairly satisfactory legislative code. The head of the State Commission, Edward P. Mulrooney, formerly Police Commissioner of New York, is a man of ability and common sense, and he has the support of the community. The legislation itself is a compromise, avoiding both State control and control by the local bosses. If properly enforced, it should rapidly decrease the number of illegal places of sale, without interfering with the desire of the citizen to sit at a table with a stein before him, to discuss the affairs of the nation. The legislation will probably be due for amendment by the time the next Assembly meets, for only experience can demonstrate its weak points. For the present, however, it appears to be a serviceable instrument.

Other States have not been so fortunate. Some have



passed no legislation, and are operating under a haphazard system that leaves the gate wide open for the bootlegger and the rascal. In Illinois, for instance, no agreement has been reached, and the "drys" are leaving nothing undone to prevent an agreement. Nothing will please them better than chaos and old night, and unless the battling factions can compose their differences, Illinois will become the State which the "drys" will blazon as a horrible example. That could be borne with, but in the mean time the State is losing the revenue which would accrue from a well-regulated traffic.

It must be confessed that much of the legislation already adopted at Washington and in the States is of a highly tentative character. When a statute begins on the assumption that beer is not intoxicating, and then cramps the traffic with restrictions based on the assumption that it is highly intoxicating, the result is apt to be confusion. Such legislation reflects the old-time fear of the "drys," but unless the States have completely lost the power of self-government, a few months of trial should correct this and other errors and delusions.

### A Fugitive Slave Act

THE case of John Crawford, a Negro, now in jail at Boston, involves the alleged exclusion of Negroes from jury service in Virginia. On request of the Governor of Virginia, the Governor of Massachusetts agreed to return Crawford to be tried for murder. Crawford's counsel then sued for a writ of habeas corpus, which was granted by Judge Lowell, of the Federal District Court. Judge Lowell held that it would be waste of time and money to permit Crawford to be removed, since even in the event of his conviction the case would go to the Supreme Court on the ground that in Virginia Negroes were excluded from jury service. Appeal was taken from Judge Lowell's ruling, and the case will be certified at once, it is hoped, to the Supreme Court.

It is difficult to obtain direct and convincing evidence on the general exclusion of Southern Negroes from jury service, in violation of the Fourteenth Amendment. One class, by no means confined to the North, asserts that exclusion is all but universal. Rebuttal is made by stating that Negroes as a class are not excluded, but those Negroes only who fail to pass the tests of fitness. To this rebuttal, exception is taken, on the ground that the tests are not fairly applied to whites and Negroes alike. No general conclusion can be drawn from these conflicting statements. The rule probably varies with local prejudices, and the local sense of justice.

Direct testimony, however, is presented in the Crawford case, in a court document, signed by the presiding justice of the twenty-sixth Virginia district, in which district Crawford would be tried. Judge John H. R. Alexander affirms in this testimony that he himself prepares the jury lists from the record of "qualified tax payers," and that he has never known any Negro who served on a jury, or who was called for jury service, in his district. He knows, however, that there are Negroes

qualified to serve on the petit jury, and he has no doubt that there are Negroes in the district who can meet the standards established for grand jurors. But the fitness of the Negro for this service is "a question that has never been raised." This statement just falls short of an open admission that Negroes are not desired for jury service, although it is not direct evidence that the Fourteenth Amendment is consistently disregarded.

Crawford's attorneys plan to secure a decision from the Supreme Court which will settle this question for all the States. Walter White, of the National Association for the Advancement of Colored People, argues that no State in which Negroes are excluded can demand the return of a fugitive for trial, "because such a State has already illegally and unconstitutionally indicted the fugitive, and denied him his rights, even before his actual trial." This contention may prevail, but it is more probable that the Supreme Court will evade the direct issue by remanding the Crawford case for trial in Virginia. It is not the custom, nor is it within the power, of the Court to prescribe methods of trial to the States, but only, as in the *Scottsboro* case, to point out in what respects the rights of the defendant have been violated, and then to send the case back for re-trial. In that contingency, Virginia, if she is wise, will decline to enter upon a course that may parallel the *Mooney* and *Scottsboro* scandals.

### Off the Gold Standard

WHEN Great Britain went off the gold standard, the Governor of the Bank of England was asked what effect the change would have on the country. "I do not know," he is reported to have answered, "and I do not know anyone who knows." From the angle of a newspaper writer, looking for a bright and heartening statement, the answer was hardly satisfactory. But it was certainly true.

Now that the United States has at last followed Great Britain's example the same question will be put in this country. Truthful men will give Norman Montagu's answer. Yet, without taking undue credit to ourselves, our plight is not nearly so bad as England's was. In fact, there is good reason to believe that in abandoning the gold standard, we have taken the first step to get ourselves out of a bad plight. Certainly the change will not make economic and industrial conditions worse, and it may make them very much better. Prices will probably rise. If they do, manufacturers will be encouraged to open their shops or to increase their output. In that case, unemployment will decrease, and it is hardly necessary to say that there can be no beginning of prosperity until a substantial number of our unemployed are put back to work.

It would have been well, however, had the officials issued one very pertinent warning at the outset. While commodity prices will probably rise, wage levels will rise much more slowly. It is probable that for a time wages will not rise at all; it is estimated that there is a wage-rise lag of two-and-a-half years behind prices. The country as a whole, however, will benefit. Instead of a few

purchasers, as at present, with a low purchasing power, we shall have many purchasers with the same and, in time, with a somewhat higher purchasing power, due to the increase in employment. If this condition can be maintained over a considerable period, its direct effect will be, of course, to lessen the depression. But any movement resembling a panic on part of the general public would make sustained maintenance impossible. We must expect that prices and wages will rise unequally, and hope that an equitable coordination between the two can be effected in time through the general improvement in business conditions.

As the well-known writer on economics, B. C. Forbes, has said, it is easier to ask the question, "Will the business and employment tide now definitely turn?" than to answer it. The probabilities favor an affirmative answer. Trade and industry will expand, provided that Congress does not impose too many restrictions, or make exactions that business cannot meet. In any case, no one should be alarmed about the abandonment of the gold standard and the proposed inflation of money. The move will not make matters worse, and will probably improve them.

### Note and Comment

#### Six Trials At Once

RECENTLY the editor of a well-known magazine, a journal of Negro life and opportunity, was asked, in the course of conversation, concerning his impressions of the trial of the eight Negro boys at Decatur, Ala., which has already become a *cause célèbre*. In reality, said the editor, there are six trials or contests going on at once. For this reason it is practically impossible for any issue to be clearly defined, much less for the defendants themselves to expect justice. In the way that the proceedings have been staged, and in the appeals made to prejudice and passion both on the spot and away from it, the South is made out to be arrayed against the North. The city, personified by the legal talent from New York, is pitted against the country. The Jew is versus the Gentile. The Negro is played up against the white man. The Communist pulls off his role as battling against the bourgeois, the conservative, or whatever may be non-Communist. Last—and unhappily least—there is the question of the guilt or innocence of the boys themselves. The only issues that are not haled before the bar are the Catholic Church and the bonus question. The responsibility for this confusion lies squarely upon the Communist agitators. Their avowed technique is the multiplication, not the simplification, of issues. Not that such matters of fundamental right as that of the composition of juries under our Constitution do not demand attention. But a decent ethical sense would *primarily* seek the sixth and the "least" of the above questions in the case of human beings on trial for their lives. The Decatur trials are but a sample of that great confusion

which Communism is planning systematically, with the aid of our intellectuals, to spread over the country, abetted by our disregard of human rights.

#### Children and The Movies

CHILDREN absorb the details of a motion-picture production, but they miss the moral, was one of the conclusions offered this week by W. H. Short, director of the Motion Picture Research Council of the Payne Fund. The complete findings of the Council will be published shortly; but the few bits of advance data offered by Mr. Short would lead one to look forward to the final report with a large measure of expectancy. Children, he claims, center their interest on the incidents of a story as much as or even more than on the story as a whole. They seem to care little whether or not the incident is integrated into the plot, they accept extraneous matter without being distracted by it, and they remember the incidents that have nothing to do with the story as well as those that tell the story. "They pay little attention to film morals or retribution, and the idea that a moral at the end cancels out in the child's mind unwholesome material that he has seen earlier in the picture is utterly mistaken." Beneath these jottings taken from the address of Mr. Short at the Convention of the Society of Motion Picture Engineers are fundamental principles of child psychology and pedagogy. The child is groping in a new world and is so closely occupied in picking up details that he cannot generalize, or universalize, as can an adult. He accepts what he sees as it is, without much reference to what it leads to. He has no stable moral code by which to measure right or wrong, no experience of the larger aspects of responsibility and guilt. In many cases, both of reading and of seeing pictures, the moral pointed out to him by an elder is something entirely distinct from the facts on which the moral was enunciated. Every detail, therefore, every incident, every word that is shown on the screen before childish eyes must be wholly fit for their eyes. It is not sufficient to have a happy ending or a salutary moral.

#### "Priming The Gun"

WALTER LIPPMANN has already pointed out in his syndicated column the abysmal ignorance of economics betrayed by both the friends and enemies of the so-called "inflation bill" in Washington. Senator Thomas' idea that debtors and creditors are two classes separate and distinct between whom billions of "money" can be transferred was one example, and Senator Reed's objections were not more intelligent. Nobody in Congress apparently knows what inflation is in its true sense, namely, a complete separation of money from its true function of a medium of exchange, and its conversion into a sort of commodity which is handed out free to individuals. Some progress has been made in making Senators understand that our true problem is the restoration of the buying capacity of the people, but it is not yet understood that monetary reform is not going to



effect this end, however much it may be needed as a preliminary condition to it. No amount of available credit or money in the bank is going to help, as anybody may see by inspecting the chain of industry, thus: raw-material producer—manufacturer—wholesaler and jobber—retailer—consumer. The first four are "business" and the credit of each depends on the credit of the next in line, and thus ultimately on the credit of the retailer. But the credit of the retailer is zero if the next and last in line, the consumer, has no money. Not until he has money can the chain begin to run again. Now the consumer is merely the total number of employees of the first four, and since they cannot borrow or spend solely because he has no money received from them as wages, the chain cannot begin again unless some outside force "primes the gun" by supplying him with real money for services rendered. Nobody has yet suggested an improvement on Dr. John A. Ryan's thesis that only the Government can "prime the gun."

#### The Great Refusal

DANTE, as is familiar to his readers, vituperated good Pope Celestine for having resigned, alone among all the series of Pontiffs, the Papal tiara. Celestine's act was the "great refusal," *il gran rifiuto*. His successor, Pope Boniface VIII, mighty statesman as he was, evidently did not think much better of such action, since he kept the former Pope under a painful surveillance. Today, however, minds have changed. The hard times make us supremely grateful to each and every soul that will refuse a gift, a bonus, a subsidy, or any other such device by which Peter shall pay Paul. The heart thrills, therefore, on learning that the Volunteer Fire Department, of Leonardtown, Md., have petitioned the County Commissioners and the Commissioners of the Town of Leonardtown to the following effect:

The members of the Leonardtown Volunteer Fire Department, realizing the urgent need to save the taxpayers of the County and the town every cent possible, have decided not to ask you for financial assistance this year.

Through the assistance you have rendered us, and the generosity of the people throughout the County in donations as well as in patronizing the various functions sponsored by us, we have met all maturing obligations and have none of a burdensome nature to meet this year.

We believe that . . . we shall be able to meet all obligations . . . during the coming year. . . .

By order, etc.

WM. G. FENWICK, *Secretary*.

Which is another way of saying that gentlemen are gentlemen. And since these volunteer firemen are Catholic gentlemen into the bargain, they may inspire more of our men to make a brave fight this spring to lift the heavy burden that lies upon their local parishes and communities.

#### Cinderella on Broadway

INTERESTING things can still happen in the magic world of the theater. Take "Music in the Air," for instance. This play, a musical romance, tells the story

of a sweet-voiced Bavarian maiden reared in a mountain village, with its tiny Catholic homes, its kindly priest, its wayside crucifixes, and convent bells. Circumstances snatch the girl from this gentle environment, bring her to brilliant Munich, and there give her a sudden chance to become leading soprano in a great musical show. A sort of Cinderella plot, you see. Since the story deals with a pious Catholic girl and is laid in a Catholic setting, with cassocked priest and Catholic devotions shown quite openly on the stage, one is somewhat surprised to find it offered to jaded Broadway, which ordinarily does not like its heroines either virginal or devotional. Last week the management, hardly realizing that it was actually following the pattern of its own play, suddenly gave the role just described to Miss Ann Barrie. Miss Barrie is only nineteen years old, a Catholic, and was educated in a Brooklyn convent school. Without previous professional experience, exactly like her prototype, she now finds herself almost overnight a star in a great smash hit. Happily the parallel fails in one subsequent detail. In the comedy, the heroine fails to make a success of her unexpected opportunity. Miss Barrie, however, is delighting the critics as this is written.

#### Thanks for Congratulations!

THE colleagues of AMERICA in the Catholic press were more than kind to it on the occasion of its recent announcement that it was entering on its twenty-fifth year. Many of them told their readers about us, and faces were red hereabouts. The *Indiana Catholic and Record* thinks it a shame that two such papers as the *Commonweal* and AMERICA are not more appreciated by the public, and over the familiar letters, W. M. D., the *Syracuse Sun* waxes embarrassingly eloquent over the same theme. Our neighbor, the *Catholic News*, has very nice things to say, and so has the editor of the *Brooklyn Tablet*. From Milwaukee comes a "Hail, AMERICA!" in the *Catholic Herald*, and the *Dubuque Catholic Daily Tribune*, our only Catholic daily, offers anticipated congratulations for a birthday. Particularly appreciated was the comment of the *Commonweal*, which makes a date for a year from hence, a date which, with all that that means, AMERICA reciprocates, and makes another one with the *Commonweal* for 1949.

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### A-CATHOLIC-REVIEW-OF-THE-WEEK

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SUBSCRIPTION POSTPAID  
United States, 10 cents a copy; yearly, \$4.00  
Canada, \$4.50 . . . . . Europe, \$5.00

#### Addresses:

Publication Office, 461 Eighth Avenue, New York, N. Y., U. S. A.  
Telephone: ME 4-1111 3-3082

Editors' Office, 329 West 108th Street, New York, N. Y.

CABLE ADDRESS: CATHREVIEW

Stamps should be sent for the return of rejected manuscripts.

# When Did Christ Die?

FRANCIS P. LeBUFFE, S.J.

**W**HEN the Curia Cardinals gathered in the Consistorial Hall on last Christmas Eve, to extend their greetings to the Holy Father, he replied by giving to them and to the whole world as fine a Christmas present as it was in his power to give: he promised to declare a Jubilee year to commemorate the nineteenth centenary of the death of Our Lord. He said (the translation is taken from the *Dublin Standard*, December 31, 1932, p. 2, col. 1, 2):

The coming year, 1933, is the year which the common opinion of the simple Faithful holds to be the centenary—the nineteenth centenary of those wonderful things which marked the true rebirth of the world and started this life and this Christian civilization, the mature fruits of which we now enjoy. For the popular mind identifies the thirty-third year of the vulgar era with the year of the Death of Jesus Christ.

We have consulted several sources. Science is not able to pronounce as categorically as the popular mind, but even according to science—and we have given our best efforts to the study of this difficult problem, and have questioned competent specialists—it is most probable, if not absolutely certain, that the years 33 and 34 are those to which all the arguments point. As to the year 34 there is only a very slight probability, even though it is supported by such great names as that of Bellarmine, Saint and Doctor of the Church, and the celebrated Baronius, the father of ecclesiastical history. . . .

The uncertainty about the year can take nothing from the certitude and the infinite grandeur of the benefits which we have all received. If the men of 2033 by new discoveries and new calculations should decide with certainty on one or other of the years in question they will know how to do their duty and meanwhile we shall do our own duty.

Wherein lies the difficulty in determining the exact year of Our Lord's death? Difficulties occur from many sides, but there are three major questions to which a *certain* solution cannot be given in our present state of knowledge. These three questions are:

1. When did Christ begin His public ministry?
2. How long did it last?
3. On what date of the month did He die?

I will take these questions in order.

1. Our first question would seemingly be an easy one. St. Luke says definitely (iii, 1-3, 21):

Now in the fifteenth year of the reign of Tiberius Caesar, Pontius Pilate being governor of Judea and Herod being tetrarch of Iturea and the country of Trachonitis, and Lysanias tetrarch of Abilina, under the high priests Annas and Caiphas, the word of the Lord was made unto John, the son of Zachary, in the desert. And he came into all the country about the Jordan, preaching the baptism of penance. . . . Now it came to pass, when all the people were baptized, that Jesus also being baptized and praying, heaven was opened.

St. Luke was very precise in his delimitation. But to us, the pivotal point of his entire preciseness is obscured:

(i) what was the *fifteenth* year of Tiberius Caesar? (ii) what was the *fifteenth year*?

(i) What was the *fifteenth year* of Tiberius Caesar? The fifteenth year may mean the fifteenth year from his coregency with Augustus, which began in January, 12 A.D. Or it may mean the fifteenth from his assumption

of sole power upon the death of Augustus on August 19, 14 A.D.

(ii) What is meant by the *fifteenth year*? At times, especially in Oriental usage, a portion of a year was counted as a full year when it did not coincide with the calendar or civil year. (Just as though one would count five years for the Presidency of Mr. Hoover: March-December, 1929, all of 1930, 1931, 1932, January-March, 1933.)

So we have two uncertainties here: the point of departure from which to count fifteen; and the calculation of the total fifteen.

2. How long did Christ's public ministry last?

Our Lord's ministry began some few months after His baptism by John. Hence if by answering the former question, we are able to set the date of John's appearance with certainty, we should be in a position to determine the date of the beginning of Christ's own ministry. .

But with the date of inception settled, the next mooted question is: How long did that ministry last? The majority of Catholic scholars are divided into two opinions: some say that the public life lasted two years and three months; others three years and three months. (Some very few would stretch it even to four years and a few months.)

When one works out the various dates obtainable from combining all the probabilities under 1 and 2 (and taking note all the while of the entire Gospel data), one finds probable dates for the death of Our Lord ranging between 28 A.D. and 34 A.D., of which the four more probable ones are 29, 30, 33, and 34.

Are we able to push the solution further? It would seem so: by an answer to the third question that was proposed.

3. The third question that awaits an answer is: On what date of the month did Christ die?

That He died on a Friday is certain. But what date of the month was that Friday? One of the most difficult of New Testament problems is to determine whether the Friday of Our Lord's death was 14th of Nisan or 15th Nisan. (*Nisan* was the first month of the Jewish post-Babylonian calendar lasting from the middle of March to the middle of April.) Whichever it was, Astronomy is called in to settle the question. Thereby it is ascertained that between the years 28 and 34 A.D. (the two extremes between which Our Lord's death *certainly* occurred): (a) there was only *one* year in which 15th Nisan was on a Friday and this was the year 34; (b) there were only two years in which 14th Nisan came on a Friday and these were 30 and 33. As 34 A.D. by reason of the Gospel text seems the weakest date, the solution seems to lie between 30 and 33.

E. Power, S.J., thus concludes his article "John 2, 20 and the Date of the Crucifixion" (*Biblica*, Vol. 9, fasc. 3, 1928, p. 288): "On the whole, therefore, the balance



of proof seems decidedly in favor of a three years' ministry and 33 A.D. as the date of the Crucifixion." He had said (p. 257): "It seems to be fairly solidly established by astronomical investigations that the Friday on which Our Lord was crucified coincided, not with the 15th, but with the 14th of Nisan."

However, because of the uncertainty the Pope declared (in his Christmas allocution (*Dublin Standard*, l.c., col. 2) :

In order to make some allowance for the probability—small though it may be—which favours the year 34, and in order, too, to give the episcopate the necessary time and the clergy and laity an opportunity for preparation, We order that the year of holy jubilee which We have announced shall run from April 2 next (April 2, 1933), Passion Sunday, to April 2, 1934, Easter Monday.

Père J. Levie, S.J., of whose scholarly presentation, "La date de la mort du Christ," this present article is largely a popularization and adaptation, after discarding the year 34 A.D. as the least probable of the three, says (*Nouvelle Revue Théologique*, February, 1933, pp. 146-147) :

Neither of these [30 A.D., 33 A.D.] demands final acceptance; as matters actually stand the date of the year 30 A.D. has the principal advantage of fitting in better with the age of Jesus as it is fixed by Luke iii, 23 (about thirty years at the beginning of his ministry) and it harmonizes perhaps more easily with the chronology of Apostolic times. . . . However, it is far from certain, and the year 33 in a special way has high probability and satisfies, too, the Gospel data. Then, too, it has, at this time, recommended itself to the choice of the Holy Father. In this year 33, the 14th of Nisan, the day of the Jewish Pasch, was April 3; so, too, it is that the Pope has set the opening of the Holy Year for the evening of the anniversary day April 2, 1933.

In the light of this last remark, does there not appear a mark of special Divine Providence in linking the eve of April 3, 1933 with April 3, 33? This seems surely one of the hidden touches of God which only the eyes of faith can discern. Scholarship is a bit in the dark, but is not faith "the evidence of things that appear not"?

But, after all, what difference does it make whether Our Lord died in 30, 33, or 34 A.D.? What makes the difference to each and all of us is the fact that He did die. That has made the world different. That makes life worth while living, for it blotted out "the handwriting that was against us, with its decrees. Yea, [Christ] lifted it clean away, nailing it to the cross" (Col. ii, 14). As the Holy Father said in the Bull "Quod Nuper" (*Catholic Mind*, February 8, 1933, p. 41) :

In fact, although the precise year of this event has not been historically ascertained, nevertheless the fact in itself or rather the series of these admirable works, is of such gravity and importance that it would be improper to let them pass in silence.

Recently in his Allocution of March 13, the Holy Father said (*Catholic Mind*, April 8, 1933, p. 129) :

Since this great jubilee and Holy Year of redemption of mankind recently promulgated by Us is meant to be, and with God's grace will be, a year of greater expiation and remission of sins, of seeking and practising justice in every department of Christian life, for this reason we cherish full and certain confidence that it will be especially above all a year of spiritual exaltation for the whole Christian world and for all mankind, and, secondly, a relief—God grant it may be an entire cessation—from the hardships and miseries with which the world is still sorely afflicted.

Before that in his earlier Christmas Allocution he had said (*Dublin Standard*, l.c. col. 2) :

May this be a dutiful and beneficial celebration, as it is one desired by a great number! And it will be no small benefit for the world to cease to talk solely of conflicts and differences, of ill-doing, of armaments and disarmament, of debts and reparations, of credit and bankruptcy, of economic and financial interests, of miseries individual or social. May the world hear not of these things but rather the strains of a high spirituality, a call just as strong to think of the life and the interests of souls, of their dignity, their price in the Blood and the Grace of Christ; a call to remember the fraternity of all men—Divinely sealed by this same Blood—and the saving mission of the Church amongst humanity, and all the other holy and exalted thoughts which cannot be separated from the Divine works which will be the object of this celebration.

Christ died for us. That is the historical fact. We Catholics recall it every day, nay rather we reenact it every day in the Mass. Whether we were redeemed in 30, 33, or 34 A.D., "it is truly meet and just, right and available to salvation that we should always and in all places give thanks," "for from the rising of the sun even to the going down . . . in every place there is sacrifice, and there is offered to my name a clean oblation"—which is the renewal of Christ's death.

Yet it is more than proper, it is quite a duty, that we should mark off for special celebration and grateful recollection one year as the centennial wherein to recall the death of the Man of Sorrows who brought joy back to us, and freedom from sin, and an eternity in Heaven—if we will but have it so.

## Is Puerto Rico a Foreign Country?

HERBERT WRIGHT

THE old conundrum, "When is a door not a door? When it's ajar," found its counterpart in a decision of Judge Walter H. Evans, of the United States Customs Court, made public in New York on February 14. In effect, the question before the court was, "When is United States territory not United States territory?" and the court's answer in effect was, "When it's Puerto Rico." And thereby hangs a tale.

In September, 1928, a hurricane devastated the coffee plantations of the Puerto Rican uplands. The Puerto Rican legislature, in order to assist the coffee industry to rehabilitate itself, levied a tax of ten cents a pound on all coffee imported into Puerto Rico. This legislative action had been authorized by the Congress in the Tariff Act which became effective June 17, 1930. The Puerto Rican Brokerage Company, which had been compelled to pay \$13,000 duty on coffee imported into Puerto Rico, questioned the right of the Congress to delegate tariff-making power to the insular legislature and consequently instituted suit in the United States Customs Court to recover the amount paid as duty. The company maintained that Puerto Rico was a part of the United States and that the tax violated Article 1, Section 8, of the Constitution, which provides:

The Congress shall have Power to lay and collect Taxes, Duties, Imposts and Excises, to pay the Debts and provide for the com-

mon Defence and general Welfare of the United States; but all Duties, Imposts and Excises shall be *uniform throughout the United States* [Italics mine].

Judge Evans, however, was not inclined to agree with the contention of the importers and held that:

In spite of the fact that the enacting clause of the various tariff acts adopted since Puerto Rico was ceded to the United States provides for levying a tariff tax on all goods imported into the United States and its possessions, the island of Puerto Rico had not been incorporated in a domestic sense, because other provisions carried forward from the Foraker Act of 1900, as well as the provisions of the 1930 Tariff Act, manifested a clear intention on the part of Congress not so to incorporate the island as a part of the body politic.

There seems to be little doubt that the case will be appealed to the United States Court of Customs and Patent Appeals and will ultimately reach the Supreme Court.

The question of whether territory acquired by the United States by cession from a foreign Power remains a "foreign country" within the meaning of the tariff laws has been considered by the United States Supreme Court before, and by a striking coincidence it too concerned Puerto Rico. In the autumn of 1899, after the cession of the island to the United States, the firm of D. A. De Lima & Co. instituted suit in the Supreme Court of the State of New York against one Bidwell, Collector of the Port of New York, to recover back duties alleged to have been illegally exacted and paid under protest upon certain importations of sugar from San Juan into the United States. The case reached the United States Supreme Court and was decided in 1901. Whether the sugar was actually subject to duty hinged upon the question of whether Puerto Rico was a "foreign country." Several cases were cited, going back to Chief Justice Marshall, to show that a foreign country is exclusively one within the jurisdiction of a foreign nation.

On the other hand, the Government contended that it never could have been the intention of Congress to admit Puerto Rico into a customs union with the United States, and that, while the island might be to a certain extent domestic territory, it still remained a "foreign country" under the tariff laws, until Congress had embraced it within the general revenue system.

The Court, however, held that territory acquired by cession through a treaty:

can remain a foreign country under the tariff laws only upon one of two theories; either that the word *foreign* applies to such countries as were foreign at the time the statute was enacted, notwithstanding any subsequent change in their condition, or that they remain foreign under the tariff laws until Congress has formally embraced them within the customs union of the States. The first theory is obviously untenable. While a statute is presumed to speak from the time of its enactment, it embraces all such persons or things as subsequently fall within its scope, and ceases to apply to such as thereafter fall without its scope. . . .

The theory that a country remains foreign with respect to the tariff laws until Congress has acted by embracing it within the Customs Union, presupposes that a country may be domestic for one purpose and foreign for another. . . . This theory also presupposes that territory may be held indefinitely by the United States; that it may be treated in every particular, except for tariff purposes, as domestic territory; that laws may be enacted and enforced by officers of the United States sent there for that

purpose; that insurrections may be suppressed, wars carried on, revenues collected, taxes imposed; in short, that everything may be done which a government can do within its own boundaries, and yet that the territory may still remain a foreign country. . . . To hold that this can be done as matter of law we deem to be pure judicial legislation. We find no warrant for it in the Constitution or in the powers conferred upon this court.

The Court thereupon asks itself the question, if an act of Congress be necessary to convert a foreign country into domestic territory, what is the nature of the legislation demanded for this purpose? Apparently not an act appropriating money for its purchase, nor an act appropriating the duties collected upon imports to and from such country for the benefit of its government, nor acts making appropriation for postal service, for the establishment of lighthouses and for erecting public buildings, nor an act establishing a complete local government, but with the reservation of a right to collect duties upon commerce, nor all of these together would be sufficient, if the Government's contention in this case were sound, since at that time (1901) acts embracing all of these provisions had been passed with regard to Puerto Rico.

It was for these reasons that the Court was:

unable to acquiesce in this assumption that a territory may be at the same time both foreign and domestic. . . .

We are therefore of opinion that at the time these duties were levied Porto Rico was not a foreign country within the meaning of the tariff laws but a territory of the United States, that the duties were illegally exacted and that the plaintiffs are entitled to recover them back.

The judgment of the Circuit Court for the Southern District of New York was therefore reversed and the case remanded to that court for further proceedings in consonance with this opinion.

It should be noted that the decision applied to acts occurring in 1899, that is, before the passage of the Foraker Act in 1900, which provided temporary revenues and a civil government for Puerto Rico. Consequently, that act had no direct bearing upon the decision, for the Court maintained that "by the ratification of the treaty of Paris the island became territory of the United States—although not an organized territory in the technical sense of the word."

Of course, there has been considerable other legislation concerning Puerto Rico since 1899 besides the Foraker Act. There is the Organic Act of March 2, 1917, as amended to March 4, 1927. There is the \$6,000,000 appropriation for immediate relief of the island voted by Congress in December, 1928, shortly after the hurricane disaster. There is the \$1,000,000 appropriation voted by Congress in June, 1930, for relief, roads, and bridges. There is the Act of Congress of May 17, 1932, changing the name of the island to the old Spanish form. But it is difficult to see how any or all of this legislation could have made "foreign" for any purpose a territory declared to have become "territory of the United States" in 1899.

The decision in 1901 was by a vote of six to three. The opinion was delivered by Mr. Justice Brown and presumably was concurred in by such eminent jurists as Mr. Chief Justice Fuller and Justices Harlan, Gray, Brewer, and Peckham. The dissenting judges were



Justices McKenna, Shiras, and White. No member of the Court as constituted at that time remains upon the bench today. It will be interesting, therefore, to observe how the same Court, though with an entirely new, albeit

equally distinguished personnel, will view the question, "Is Puerto Rico a foreign country?" and whether it will affirm, reverse, or modify the decision rendered some thirty-two years ago.

## Ethical Aspects of Some International Problems

JOHN A. RYAN, D.D.

### I. The Tariff

THE general principles of ethics which govern economic intercourse between States are the same as those which apply to other international relations. They are identical with the ethical principles that govern the relations between different groups of persons within the same country. As a rule, actions which are wrong when performed by one domestic corporation in relation to another are likewise immoral when perpetrated by one State against another State. In their economic attitudes toward and dealings with one another, nations are bound by the precepts of charity, justice, veracity, and all the other virtues which are binding upon neighbors.

One of the greatest economic evils in our international life is the maintenance of high tariffs on imports. This policy has been greatly expanded and intensified since the Great War and shows as yet no definitely hopeful signs of discontinuance. As a general consequence, practically all the countries of the world, particularly those of Europe, have rendered themselves poorer and have made life harder for their people.

The process by which these deplorable evils are brought about is easily understood by anyone who takes the trouble to exercise slightly his powers of analysis. In the vast majority of instances, a protective tariff increases to all the domestic consumers the cost of the goods upon which it is levied. While some domestic labor obtains employment in making some goods that had previously been imported, other domestic labor which had formerly been employed in producing goods for export is thrown out of employment. The latter consequence is inevitable, since the foreigners are unable to buy as much as they formerly bought from the country which has imposed the new or the higher protective tariffs. The reason why they must diminish their purchases from the protective-tariff country is that they are unable to sell to the latter as large a product as they formerly sold. In general and over any considerable period of time, say five years, a country pays for imports only by means of exports. When exports are diminished through foreign tariffs, imports must likewise diminish.

In the country that imposes the tariff what happens is substantially this: Some of its labor is now employed in making goods that it cannot produce as easily as can the foreigners or as cheaply as it could purchase them from a foreign country; instead of producing goods for export which it could turn out cheaper than the foreigners, it must assign a portion of its labor to less profitable production. The net result is an uneconomic use, a waste, of

labor power and natural resources, which is translated into higher prices to the consumers.

In this situation, a protective tariff is unjust both to the people of the country that imposes it and to the nations whose goods are subjected to the import tax. Life is made harder for both. When a foreign country retaliates by imposing tariffs upon commodities which it could buy more cheaply from the country that began the tariff policy, the hardship and injustice to both countries is necessarily increased; and the greater the number of countries that adopt this disastrous tariff competition, the greater is the injury inflicted upon all of them and the more intensive and extensive is the moral wrong.

It may be plausibly objected that the foregoing picture is too simple and too hypothetical—too reminiscent of the abstract reasoning of the Classical economists. So far as I can see, there are five situations which may reasonably be submitted as qualifying the factual description and the ethical judgment.

The first involves what is known as the "infant-industry" argument. Here is a country whose resources both of materials and labor are such that a protective tariff will bring about the establishment of new industries which in a few years can produce goods more cheaply than they can be bought from foreigners. Without the tariff and the resulting higher prices obtained for the product during the period of "infancy," the new industry would not be able to survive or get a foothold; but these very high initial prices will be more than offset by the low prices at which the industry will be able to sell goods for an indefinite period afterward.

Undoubtedly this process has been exemplified in more than one industry and in more than one country. The underlying theory constituted the basis upon which the protective-tariff policy was adopted in the United States. So long as this condition persists in connection with any industry, a tariff is neither economically nor morally injurious to the inhabitants of the home country. While it causes some temporary economic inconvenience to the foreigners whose goods are shut out, it cannot be set down as an act of injustice or even uncharity to them unless in very exceptional circumstances. Moreover, the addition to the world's wealth which results from the establishment of a new and self-sustaining industry would, in a rational system of international intercourse, diffuse its benefits to many foreign countries.

It is very doubtful that many of the countries of Europe which have participated in the destructive tariff competition since the War have the capacity to develop new industries which will ever be capable of underselling

the goods that they had previously imported. Hence, the infant-industry consideration is only slightly, if at all, available to modify the judgment of injustice and uncharity which has been pronounced above. As regards the United States, we have no more infant industries to be developed, or, if there be any such which are still latent, they could be set on their feet much more economically and fairly by a system of direct bounties than by protective tariffs. Our existing industries have all passed beyond the stage of infancy. Most of them do not need the stimulus of protective tariff, while the minority will, for various reasons, never be able to stand on their own feet. In neither case, therefore, is the protective tariff justified by the infant-industry argument. From this point of view, our tariff system is subject to the same ethical condemnation as the tariff systems of Europe.

The second qualification is urged on behalf of a country which is unable to produce, or to sell, sufficient exports to pay for the goods that it would like to import. Take a country which is so poor in natural resources or in economic capacity that everything or almost everything which it is able to produce can be bought more cheaply from abroad. The people of that country are faced with two alternatives: either to levy a protective tariff on all imports and become a self-sufficient nation on a low standard of living, or to have recourse to wholesale emigration. For many reasons, the latter alternative is not feasible. Hence, such a country is ethically justified in maintaining protective tariffs. So far as I know, very few countries are in this deplorable conditions.

Consider, however, a country which can produce sufficient exports to pay for all its needed imports but is unable to find a market for a sufficient quantity of the former, owing to competition with other countries that are likewise producing too much of these staple goods. Such seems to be the position of Great Britain at the present time. Aside from a considerable movement of emigration, which is scarcely practicable, the only adequate recourse for Great Britain is to produce at home all or a considerable portion of certain goods, specifically foodstuffs, which it has hitherto imported. This policy can be made effective only through a protective tariff or a system of bounties. Obviously, the policy would be entirely in accord with the principles of morality. No such justification can be offered for protective tariffs in the United States.

The third reason that may plausibly be urged to justify a tariff policy is the social benefits to be derived from a diversified system of industry. The citizens of a country should have the widest possible choice of occupations. The economic activities of a country should not be almost entirely agricultural nor almost entirely manufacturing. There is considerable force in this contention, as applied to a country where the dominant condition is industry, but it has very little merit in a country where the people are mainly farmers. In modern times all the essential advantages of civilized life can be provided in a dominantly agricultural economy. In general, it may be safely asserted that this argument for tariff duties is of doubtful

cogency from the side of either economics or ethics. It is, of course, not pertinent to the United States.

The fourth argument for a tariff is the supposed desirability of national economic independence. A country which does not produce foodstuffs adequate to the needs of its population will be in danger of starvation and vanquishment from an enemy blockade. This argument seems to prove too much. A nation that has not a sufficient military and naval equipment to defend itself against every probable belligerent combination can be conquered whether or not it is able to provide itself with the necessities of life. Economic self-sufficiency will merely enable the attacked nation to ward off conquest a little longer. The great majority of countries cannot afford, nor have they attempted, to provide for themselves this complete military security. Neither is it rational for them to aim at a relative and temporary economic security through tariffs which inflict economic hardship upon both themselves and foreigners. As regards the more powerful nations, they have already achieved all that is profitably possible in the field of economic independence. Hence, they are not justified in enacting a tariff policy for that purpose.

In our time, there is a particular reason why no nation is justified in seeking national economic independence as a protection in war. This is the ugly thing which the Holy Father calls "exaggerated nationalism." This doctrine and this attitude of national mind are both unjust and uncharitable to foreign nations. In almost all countries where national economic independence is systematically sought, this immoral attitude, this exaggerated nationalism, is more or less deliberately cultivated and increased. An obvious consequence is the augmented danger of war. In our time war is such a disastrous contingency that no nation is justified in pursuing any policy which increases its likelihood unless that policy is necessary for legitimate self-defense.

One phase of the economic-independence doctrine which strongly fosters an immoral nationalism is the recently invented propaganda for purchasing only domestic goods. "Buy British" and "Buy American" are two conspicuous instances. This appeal not only contributes to exaggerated nationalism but is economically stupid, since it would require a people to pay more for goods than is necessary and at the same time destroy their export trade. If we do not buy from foreigners, they will not have the means to pay for the goods which we want to sell to them. It is both economically and ethically indefensible.

The final qualification of the proposition that protective tariffs are generally immoral relates to the method of getting rid of them. Numerous and important industries in many countries which have been established by the aid of tariffs, would suffer greatly or even disappear entirely if this protection were suddenly and completely withdrawn. In such cases, equity demands that tariff removal be gradual. Indeed, some of the protected industries would be unable to survive even a gradual process. Some of them provide employment and livelihood for many thousands of persons.



In the United States, the most conspicuous example is the sugar industry. If the tariff were withdrawn the producers of cane- and beet-sugar crops, as well as those engaged in the manufacture and refining, would be compelled to seek occupation and livelihood elsewhere. Probably this would be the case even if the process of abolition covered a long period of years. Can all the people of the United States then be reasonably required to pay higher prices for sugar in order to keep in existence this uneconomical industry which provides employment for an extremely small minority of the population? The fairest solution would be to pay a direct bounty to the sugar growers equal to the advantage that they now get from the tariff duties, but to deny the bounty to any increases in either beet or cane sugar production. The cost of the bounty to the taxpayers would be very much less than the cost inflicted by the tariff on the consumers of sugar. Incidentally, this arrangement would enable sugar to come in free of duty from the Philippines a few years hence when a tariff is due, according to the terms of the recently enacted Independence bill. The imposition of tariff duties

upon Philippine sugar would be a particularly harsh and unneeded violation of international charity and equity.

The general conclusions about existing tariffs, particularly those of Europe, is that they greatly increase international ill-will and misunderstanding and that with few exceptions they ought to be abolished as rapidly as is practicable and equitable. All authorities on international conditions and relations are agreed that the necessity for immediate reduction of tariffs has become extremely urgent. A beginning should be made immediately. At the forthcoming International Economic Conference an agreement should be reached for a universal reduction of ten per cent on tariff duties in all countries. In the absence of such agreement, the United States ought immediately to lower its tariff rates by this percentage. This action would not only be of great benefit to our own country but would provide a powerful example for the other countries. Moreover, and regardless of the course taken by the European nations, the United States ought to make the ten-per-cent reduction an annual affair until our entire tariff structure disappears.

## Casas Viejas: A Spanish Tragedy

LAWRENCE A. FERNSWORTH

CASAS VIEJAS lies among Andalusian hills, a Spanish village of *chozas* or hovels, wearing the badge of misery. It has been described by a Spanish deputy as "a town of 500 workers and peasants, all honorable, among whom the oldest said they had never had a record of a robbery or crime." Many Andalusian towns are poor like Casas Viejas. Rich lands lie all about them but until recently they were owned by the grandees, the absentee owners who cared little about their cultivation.

The wages of the peasants who worked on the lands scarcely served for the purchase of so much black bread as would keep body and soul together. But one day they heard that a Republic had come which would change all that for the better. . . . It is true that things did not change right away. Sometimes it even seemed that the people had less black bread and wine than before. Old Antonio Barberan\* talking about it one day as he sat before the door of his *choza*, counseled the neighbors to have patience, pointing out that not even the Creator made the world in a day, as the *cura* would tell them.

But soon there came from the cities men who preached a strange doctrine. They said the Republic was a swindle and would never give the people either bread or land. The people, they said, should act for themselves. They should proclaim *Communismo Libertario*. Then each individual would be a little state by himself and would have to ask no one when he wanted land. *Communismo Libertario* was a rather fancy name adopted for their movement by the Spanish anarchists, but the neighbors of Casas Viejas

did not know that. Don Antonio warned them about the strange words which the neighbors were using and said he feared that they boded no good. The neighbors agreed with him that they must have a little more patience for a few more weeks.

For many generations the neighbors of Casas Viejas has been learning the lesson of patience. They were of the common people of Spain, who are the people of the good heart and of long suffering.

\* \* \*

It was an April day in the year 1931 that the new Republic had dawned. Truly enough, on a day of the following December, which is to say eight months later, there came word from Madrid that the Republic had at last adopted a new constitution and that therein it was stated that the land and its fruits belonged to the people who labored thereon. Don Antonio received the news with a smile, and the people saw that his advice had been good. They now waited with great expectation for the distribution of the lands. They waited weeks, and then months. But the lands still lay idle as before.

When the strangers came among them again with new talk of *Communismo Libertario* and new affirmations that the Government was trying to swindle them, some of the younger neighbors were inclined to give heed. Even the wiser ones were perplexed and troubled. So it was decided to make inquiry in a suitable quarter. Then it was learned that the distribution of lands could not begin until the Cortes had passed another law to be known as the land reform law. When finally, in the last days of September, 1932, this law was approved the neighbors once more agreed that the council had been wise and remarked that after all it did not matter so much that a

\*Antonio Barberan is a real person, one of the Casas Viejas victims, although the words attributed to him are imagined for the purpose of better illustrating a real situation.

year and and five months had now passed since the Republic first came bearing promises, seeing that it finally kept them.

Again expectancy reigned.

The ensuing winter was cold. The neighbors had less black bread and black wine than ever and there was almost no work. When the men sought work in neighboring villages they found they were acting contrary to the law which said that the neighbors of one township should not work in another. The lands lay idle as before and still no one came from the Government to make a distribution thereof. Once more inquiry was made in a suitable quarter and it was learned that the land could not be distributed until an Agrarian Institute had been established and the corresponding commissions set up.

The neighbors began to murmur and many an ear was deaf to old Don Antonio's counsel. An astonishingly large number of them began to say that there was no other remedy than to proclaim *Communismo Libertario*.

It was now January, and cold and hunger walked hand-in-hand tormenting the neighbors. . . . The people grew strangely taciturn and stayed much in their houses. . . . Don Antonio persisted in sitting long whiles in front of his doorstep because such was his custom, but he too kept silence.

At six o'clock on the morning of January 11, a committee went forth to notify the three members of the Civil Guard, representing the authority, that they could go away now because the neighbors had decided to proclaim the *Communismo Libertario* and had no further need for them. But the guards said they would not go away, and so there was a battle in the course of which one of the guards was killed.

In the afternoon came other guards, sent by the Governor of Cadiz. They attacked and dispersed the rebels, killing one. Only in the *choza* belonging to the man known as Six Fingers, wherein some of the rebels had barricaded themselves, was there longer resistance.

During the night came Shock Police with machine guns and bombs. They bombed and put to the torch the *choza* of Six Fingers, burning alive six men hidden there. Two others who attempted to escape were shot dead. As to what happened next, there was, in the days that followed, an extreme reticence on the part of all concerned. Only it was known that twenty-four persons had been killed, of whom two were members of the public forces and twenty-two were residents of the town. Among the dead was old Don Antonio who had been shot dead while calmly seated by his doorstep.

In Madrid the tragedy of Casas Viejas was considered a great triumph for the Government. There were felicitations for the Director General of Security who had given the appropriate orders to the Shock Police; for the Commander of the Shock Police who had carried them out; for the Republic whose enemies had thus perished.

\* \* \*

There was a sequel to the foregoing events, but that forms part of another story. It took the public some time to learn exactly what happened but when the facts

were cleared up they were like this: After the burning of the *choza* of Six Fingers, the burning of the six men alive, the shooting down of the two who had tried to escape, the commander of the forces, Captain Miguel Rojas, had assembled them and said that now they would make a *razzia*.

(*Razzia* comes from the Arab "*rhaziat*," and means merry-making and enjoyment without restraint. The French adopted the word for sabotage and pillage in the conquest of Moroccan areas. The Spanish troops also learned it in Morocco.)

So the *razzia* was begun. A detachment of Shock Police made a round of the town seizing the men they found in the houses, paying no heed to the tears of their women. Twelve men were seized and were led to the *choza* of Six Fingers, where they were told to look upon the body of the dead Civil Guard. Then they were all shot dead in the presence of the delegate of the governor. Captain Rojas later excused himself by saying that in reality he had merely intended to apply the *ley de fuga* by taking the men out and shooting them in the back, but that he lost his momentary serenity and could not restrain himself from opening fire on them where they stood. When the shooting was over the delegate of the governor assembled the Shock Police and the other forces in the town plaza where he addressed them in the name of the government, felicitating them.

\* \* \*

Today in Casas Viejas the people go about silently, saying little. The lands still lie idle about them and the government still talks of parceling them out to the peasants. But the peasants do not think of that any more. They have other and more sobering thoughts. They are convinced that they and the Republic have nothing in common.

They, like their neighbors in other places of Spain, are no longer so sure that patience is a great virtue. Nor, in their ignorance and misery, that their salvation does not lie in some such methods as those advocated by the preachers of *Communismo Libertario*.

The investigation of the events was another Spanish tragedy, which will be told next week.

#### WITHOUT NOISE OF WORDS

And wilt Thou speak Thy truth to me—  
Exiled as yet to earthly sound and sight—  
Only in silences? I heard at eve  
The love-notes of two nesting birds,  
The whisper of a breeze, exultant, sweet  
With kisses stolen from a rose,  
A girl play music only masters write.  
These flung a bridge of waiting words  
That trembled as with song  
Beneath my eager feet  
Running on them through lonely years and long  
That may yet keep me back from Thee.  
Beloved, while such music comes and goes,  
From earth to Heaven, Thou mayst speak to me  
Without the noise of words, and loud and clear  
Within Thy silences, believe  
Thy truth I can but hear.

SISTER M. ELEANORE.



Education

## New-Type Tests: The Truth

WILFRED MALLON, S.J., Ph.D.

PROFESSIONAL educators have been the object of attack from many angles. In many instances criticisms have been just and the profession has profited. In many others, if not unjust, they have been at least misinformed, exaggerated. Barring the intelligence test and the normal curve, no specific field has been so fecund of this type of criticism as the area of new-type or objective tests. To the present writer's knowledge, few have been the printed words so devoid of truth in their period sweep to an all-embracing climax as those which appeared in the issue of AMERICA for February 25 under the title: "New-Type Tests."

As a professional educator, "educationalist" to those who prefer most modern coinage not yet incorporated in the language, I at least am a dissenter, a non-conformist to the dogmas attributed to every one of the species. I firmly believe that "an examination in a course or subject of study should be determined by the nature and objective of the course," just as people "with a minimum of intelligence and a maximum of methods and techniques" do. I do not believe that "every examination should be of the new type." In fact, I do not believe "this kind of examination must be right," much less that it must be right "because it is modern." I don't even believe it "has been proven superior to the essay or discussion examination," at least in very many instances, "by countless stupid studies and unreliable investigations."

To place it negatively, that is my creed on new-type tests. It is not only my creed. I don't feel a bit out of harmony with the rest of my species. In the course of studies extending over a number of years in the iniquitous field of education, rich with the associations provided in three different universities, I have yet to find one professional educator who subscribes to a single dogma attributed by the author of "New-Type Tests" to every individual in the group.

*Gratis asseritur, gratis negatur* is a valid argument. Nevertheless, since it is quite possible that I may be singular in my own non-conformity, blind to the deformities of my race, it is quite in place to go to sources, to the men who write and produce the stupid studies and unreliable investigations. I shall refer in this paper only to the two most significant reports of investigations in this field, namely: Ruch, G. M., "The Objective or New-Type Examination" (Scott, Foresman and Company, 1929), and Lee, J. M. and Symonds, P. M., "New-Type or Objective Tests: A Summary of Recent Investigations," the *Journal of Educational Psychology*, for January, 1933, pp. 21-38.

A test or examination is an instrument of measurement. Every such instrument depends for its value upon its precision. Its precision depends upon its validity and its reliability. An instrument is valid if it measures what

it is intended to measure; it is reliable if it measures accurately what it is intended to measure. The examination is no exception to this fundamental principle of measurement. For this reason investigators have restricted themselves largely to experimental studies of the relative validities and reliabilities of new-type or objective (without quotes) and essay examinations. I shall here refer to only these two factors.

Drs. Lee and Symonds, upon the basis of the seventy-three major investigations made since 1929, have the following to say:

Corey found that essay and new-type tests measure very nearly the same function. Eurich in a comprehensive study indicated that essay, multiple-choice, completion and true-false tests have approximately equal validity. Peters and Marty, using school marks as a criterion, found that multiple-choice completion tests were *slightly* (italics not in original) more valid than the essay examination. The essay test, however, was found to be somewhat more valid than true-false questions. Watson and Crawford . . . found that in physics the completion test was most valid, followed *closely* (italics not in original) by the essay test. The best answer ranked third, but considerably lower, while the true-false test was least valid.

To conclude from these studies to the sweeping generalities which make all professional educators say new-type tests "must always be right" and are "proven superior" is difficult. Nor is this hesitancy to attribute undue merit to the objective test an evidence of repentance for past sins. Ruch's conclusions from studies made prior to 1929 show "that the new-type tests are at least as valid as the essay tests, and that when the correlations between the essay and objective tests are corrected for errors of measurement, they measure approximately the same abilities."

The reliability of a test, the accuracy with which it measures that which it is intended to measure, may be approached in two different ways. The first and most common method is to determine its self-correlation. A test is reliable in the degree to which scores made upon a test at one time agree with scores made by the same pupils upon the same test at another time. By the same test is not necessarily meant the identical one, but a similar test which does not contain the same items, but which does include the same number of items, presented in the same form, covering the same subject matter, and possessing the same difficulty. The measure used is ordinarily the coefficient of reliability. A coefficient of plus 1.00 indicates absolute agreement or perfect reliability. From this the coefficient may range down through zero, which indicates no agreement, to minus 1.00, which indicates extreme disagreement.

Ruch, as well as Lee and Symonds, conclude from their studies of the field that "objective tests have much higher reliability than do the essay type." Lee and Symonds, professional educators, hasten to report Cheydleur's study of foreign language which seems to indicate a much

closer agreement in reliability between an essay and objective type than is commonly thought to be the case. He found that on thirty-six final essay-type examinations involving 5,271 students, the average reliability coefficient was .87. The average coefficient on the new-type tests, he found to be around .94. This seems to indicate that essay-type tests can be made sufficiently reliable if special methods are used in evaluating them.

The second method of arriving at the reliability of a test is to determine the degree to which marks given by different people or by the same people at different times correlate. From this angle especially is the objective nature of tests significant. That teachers differ in their evaluations of the right answer; that they, in fact, differ in agreeing as to what the right answer is, is too obvious to bludgeon. And only an Israelite without guile would assert that he himself is not influenced in correcting papers by past grades, reports, writing, time of correcting, attitude toward the student, etc.

Lee and Symonds report a study made by Eells in which he found that the correlation between a teacher's first and second judgments taken at intervals of eleven weeks was about .40. This certainly does not indicate what statisticians term a "high correlation." One who doubts the inescapable conclusion can easily inform himself by making his own experiment. I remember well the story of an old professor of mine. Smith was an industrious student and did well consistently; Murphy was an equally good student, but a disturber of the peace. Smith consistently received high grades; Murphy could not possibly get above "C" on his examinations (essay type). They conspired. Each wrote his next examination carefully. Smith wrote Murphy at the top of his paper; Murphy wrote Smith at the top of his. The paper bearing Smith's name, though written by Murphy, came back with an "A;" the paper bearing Murphy's name, though written by Smith, came back with a "C." The approachable professor was informed, studied over both papers, learned a little about himself, and incidentally discovered that both papers deserved the high grade.

The truth is, therefore, that professional educators look upon the objective test as more reliable. The intelligent instructor does not need the conclusions of their scientific investigations to give assent to what must invariably be found. That means they measure more accurately that which they measure; but they measure only objective data. They cannot be reliable unless they are valid, and they are not valid if they are not fit instruments for the measurement of that which is to be measured. Obviously, if the subject matter of the course is such that powers of independent thinking or appreciation values are the objective, then the new-type test is not a valid instrument. If the examinations are given to develop originality of expression, facility in organization or interpretation of material, etc., naturally the objective test is the wrong instrument. If, on the other hand, the content of the subject matter is factual, or if the purpose of the test is diagnostic, the professional educator does not hesitate to recommend the use of the new-type examination. He, so far as I have known him from personal experience and from his literature, in no sense merits

the sweeping denunciations that have been made of him.

The last paragraph of "New-Type Tests" has the sweep of a Rousseau. "The examinations (new-type) appeal to guessing rather than to insight, and the correct answers depend on the memory of specific details rather than on knowledge or understanding." Tell me, pray, how I am to measure the insight of my student when I want to know if he can tell me when Columbus discovered America, the name of Napoleon's conqueror, the third person singular present subjunctive of *sum*! Tell me, too, how I can avoid making "essential the formal learning of isolated facts, rather than the appreciation of relationships and meanings" in the tool subjects and in the vast amount of factual information my students must acquire! Abuse there has been; there always will be. Why attribute the defects and shortsightedness of one or two to the group, as though it were original sin?

## Make Mothers' Day Catholic

THOMAS F. COAKLEY, D.D.

ONE of the notable features of the Church Catholic is its assimilative genius. The Church is alive; and it is a quality of living things that they have a capacity for absorbing elements from their environments for the purposes of growth and development. Throughout the ages the Church has seized upon purely natural things and through the energizing power of her own vital organism has transmuted them into supernatural agents. This absorption of human things and making them instruments of the Divine; this acceptance of elements of non-Christian origin and quietly Christianizing them; this peculiar talent for taking purely worldly factors and endowing them with an attribute that is other-worldly is a paraphrase of the sacramental life of the Church.

An apt illustration of this is the celebration of Mothers' Day. Its nation-wide commemoration is largely due to the notoriety fostered by florists who thereby indulge the hope of selling more flowers. There is not the slightest objection to selling all the flowers possible on Mothers' Day; rather it is a thing to be encouraged because flowers are among the rarest and fairest of God's creatures.

The Catholic solemnization of Mothers' Day need not interfere with its business side. Man is composed of body and soul. Let him buy flowers to adorn his body, but what is he to do with his soul on Mothers' Day? The Catholic Church can supernaturalize a beautiful natural custom that may otherwise remain on the low level of sentiment, or the still lower level of crass commercialism. In other words, the Catholic observance of Mothers' Day furnishes an additional and quite admirable argument for the flexibility and the adaptability of the Church that is ever ancient and ever new.

For a number of years Mothers' Day in the Church of the Sacred Heart, Pittsburgh, has been kept with uncommon splendor. Long experience with parish affairs has taught us that no successful function ever happens of itself. One can take no chances; it must be carefully arranged in advance and its success will be in exact pro-



portion to the thoroughness of the planning. Life today is very vivid, distracting, and complex, and it takes from four to five weeks to drive an idea home to an entire parish, no matter how high it ranks in the scale of intelligence. So a month before Mothers' Day we call attention week by week to the forthcoming event in our printed parish *Bulletin*. We make no announcements in the church at all; our pulpit is reserved exclusively for the Word of God.

On the Sunday preceding Mothers' Day there is a sermon at all the Masses on the dignity and the sanctity of Catholic motherhood. There is abundant material for the preacher of the day to show how no woman ever shed luster on her own or subsequent generations without being a great saint, and to call up a brilliant galaxy of famous Christian maidens and matrons for the edification and imitation of the parish.

In the tumultuous rush of western life people must live by the clock. They are constantly running on time points, and if we expect them to practise their religion they must have facilities for receiving the Sacraments without unduly taxing their time or patience. Hence, the keeping of Mothers' Day means providing plenty of confessors, so that there will be no intolerable waits in unending lines. So also on the morning of Mothers' Day itself the Masses must begin on time, and what is just as important they must end on time. Services in this church are as punctually scheduled at the beginning and the end as any railroad timetable. Every priest in the parish is on duty all morning, and three priests distribute Holy Communion at every Mass to ensure reverent expedition.

For the week previous to Mothers' Day the Sisters in the schools have the children in every room pray daily for its success, and they are urged to talk it up at home. This means that every man, woman and child in the parish is discussing Mothers' Day. On the Friday immediately preceding the event the priests of the parish go through the school to emphasize it still further. The children bring back to school many interesting accounts of their efforts at home and in the neighborhood to induce the hesitant, the deliberate, and the recalcitrant, to go to the Sacraments. It is astonishing what the grace of God plus a wee child's obstinate persistency can do toward melting the heart of a giant college fullback.

A further step is a judicious use of the public press. This is an age of publicity, and if the Catholic Church is to be what St. Paul wanted it to be, all things to all men, it must avail itself of that mighty instrument which is in the hands of all men daily—the newspapers. This is a legitimate avenue for promulgating its heavenly message, and the people in our congregation take great delight in seeing news of their own parish affairs in the daily and weekly papers, and we have no difficulty in getting abundant space. This focuses attention upon Catholic activities, and on countless occasions non-Catholic fellow-workers remark to their Catholic friends, "all you Sacred Heart folks are going to Holy Communion next Sunday, aren't you?" This stiffens the backbone of careless Catholics, who proceed to do what is expected of them lest

they be looked upon as disloyal members of the parish.

There are few rules in Sacred Heart Church; the largest possible measure of liberty is permitted to the congregation in the matter of church going. No group is required to attend any definite Mass because, being all Americans, we believe firmly in the Declaration of Independence, and we decline to be regimented. Hence, all receive the Sacraments at the Mass that is most convenient to them. We have no children's Mass because children's Masses run counter to a sound principle of Christian sociology. If Catholicism preaches from the housetops the importance of family solidarity, why should the Catholic Church separate families at Mass? If the clergy and court and social workers are making frantic efforts to keep families together, why nullify all this by herding children together at a children's Mass, apart from their parents? This is especially obnoxious in an automobile age, when all or most of the family motors to Church.

When the whole family goes to Mass together, and receives the Sacraments together, family life is strengthened. There is no more impressive sight than to witness father and mother, and all the children, young and old, married and unmarried, receiving Holy Communion at the same time and for the same intention. Thus Mothers' Day serves as a sacred bond to unite parted families.

Mothers' Day furnishes a splendid opportunity for receiving the Sacraments one additional time during the year, and in this way falls in appropriately with the spirit of the Church with regard to receiving Holy Communion often. The habit of frequent Communion will grow in the only way that any habit can grow, by repeated acts.

Mothers' Day coming during the period when the Easter precept can be fulfilled affords a good occasion for careless Catholics to make their Easter duty under the sheltering seclusion of a large crowd. Misery loves company, and many a man or woman away from the Sacraments for a long time shrinks from making the journey to the altar rail alone, feeling that they may be too conspicuous. But if everybody in church goes, they lose the sense of shyness, and are caught up in the psychology of a general movement to the altar. In this parish we find Mothers' Day a fortunate time for bringing back to the Sacraments many who had not made their Easter duty for years. It is as good as a mission.

The Catholic honoring of Mothers' Day is not without a salutary influence on the mothers themselves. It revives in them the precious and fragrant memories of their marriage morn when, as blushing and trembling brides, they heard the solemn nuptial blessing that invoked upon them a heavenly benediction at the very threshold of their married life, and received Christ Himself as a wedding guest into their hearts, just as long centuries ago He graced the Marriage Feast at Cana.

These are dark days of depression. Every parish priest in the land is worried sick about parish finances. He is unable and unwilling to attempt anything that requires a monetary outlay. The Catholic remembrance of Mothers' Day in Sacred Heart costs not a single penny, while its spiritual dividends are a million fold.

### With Scrip and Staff

**H**AVE town councils the right to interfere with the liturgy? This is a question that may occupy some of our pundits in matters liturgical, as it applies to church bells.

In the village of Sin-le-Noble, in the Department of Nord, in France, the Curé, M. Boumanne, was replacing the bells of the parish church, which had been destroyed during the War. All went pleasantly until the town council of Sin-le-Noble objected to the bells being consecrated or "baptized," to use the French expression, or that this "baptismal record," as it is called, should be engraved upon the bell, in accordance with Catholic custom. After four deliberations, they voted that "neither the casting nor the instalment of the bells should be the occasion of any religious ceremony; and no religious inscription or emblems should appear on the bells." The Curé appealed to the Prefect of the Department, who upheld the town council.

So that settled it, until the Curé appealed the case to the French Council of State. Enlightened by the pleading of Maître Jean Rouvère, arguing for M. Boumanne, the Council declared the Prefect's decision void, and decided that the town council of Sin-le-Noble "in view of the mixed character, civil and religious, of church bells," had violated the dispositions of the law of January 2, 1907, by which freedom of worship was restored to the Faithful of France; and the town should reimburse M. Boumanne for the eighteen francs that he had spent on Government revenue stamps.

For some unknown reason, church bells, as M. Rouvère remarked last year (*Documentation Catholique*, March 19, 1932), "have long drawn down upon themselves the ill will of municipalities." This was shown in various localities that tried to restore the bells destroyed by the War. At Mont-Notre-Dame, for instance, the town council decided to call each of the three bells by the names: Peace, Labor, Liberty. The inscription was to be confined to merely the following:

Restored at the close of the World War 1914-1918. My name is "Peace." I sound *fa* and I weigh 880 kilos.

Restored at the close of the World War 1914-1918. My name is "Labor." I sound *sol* and I weigh 640 kilos. And so on.

Compare this with the grandiose Latin inscription of the great bell at Cambrai "baptized" by Fenelon; where you hear the reverberations of the swinging tongue as it deluges the countryside with melody:

*Laudo Deum verum, plebem voco, congrego clerum, defunctos ploro, pestem fugo, festa decoro.*

I praise the true God, I call the people, I summon the clergy, I lament the dead, I banish pestilence, I adorn the festivals.

Happily the Prefect of the Aisne, to whom these earlier cases were appealed, had the sense to annul the absurdities of the village Buzfuzes.

**B**UT M. Rouvère argues thus. A town mayor ought to have more intelligence than to make such a mis-

take. Mayors perform marriages. It is one of their important functions, under the French civil-marriage law. But the marriage record is an essential part of the marriage ceremony; it is the official testimony to the marriage having occurred. Just so when a bell has been consecrated. The bell itself must be able to testify that it is fit for Divine service. Immemorial usage decrees that the "baptismal record" should be engraved upon the bell itself. It is a solemn liturgical act, comparable to that by which crosses are left in the stone of a consecrated altar or church, as a mute witness to the liturgical function that has taken place. And he notes:

There is no need to recall the interest which the Church takes in these outward signs. The labors of Durand de Mende in the Middle Ages, or, nearer to our times, of Dom Guéranger, Huysmans, of M. Albert Mâle, show the important part played by symbols in Catholic worship. To attack the symbolism of bells is the same as directly attacking the liturgy. In point of fact, if the town council had been free to carry out its ideas, it could just as well have put up a music hall as a church; it could have forbidden the insertion of consecrated altar-stones in the tables of the altars; in a word, it could have interfered in each and every liturgical question relative to buildings for Divine worship and to the furniture which they contain.

The decision shows the extent to which higher officials of the French Government have come to realize the folly of interfering with the convictions of Catholics and the dignity of Catholic worship.

What effect it will have upon the mayors I do not know. When a mayor in a once-Catholic country performs a marriage ceremony which cannot be a marriage ceremony over a Catholic mayor from another land, should the bells ring out? If they are consecrated bells their tongues will hang silent. The only sound fit for that occasion is silence and the murmur of shame. It should have been performed by the mayor of Sin-le-Ignoble.

**I**N England, the eleventh section of the unrepealed Relief Act of 1791 (31.Geo.c.C.32) forbids a priest to "officiate in any place of congregation for religious worship permitted by that Act with a steeple and bell, or at any funeral in any church or churchyard." According to the *Universe*, however, for February 3, 1933, this no longer holds, penal legislation having been repealed. Hence today there is no prohibition of bells for Catholic churches in England, especially since the Act of 1832 places Roman Catholics on exactly the same footing as Protestant Dissenters as regards registration of their places of worship, of which bells are a component part.

In 1851, however, the Redemptorist Fathers at St. Mary's Church, Clapham, lost out when an injunction was brought by a person who objected to the ringing of their bells. The Vice-Chancellor, Sir R. T. Kindesley, refused to admit that there could be more than one parish church in any given locality: which of course meant the building of the Established Church, the bells of which were to be cared for by law by the churchwardens. However, this did not prohibit the Catholics from having bells attached to their places of worship. The injunction was granted.

THE PILGRIM.



Literature**The Agony of Writing**

FRANCIS TALBOT, S.J.

EVERY professional writer, that is, every person who makes publishable composition his trade, whether he be paid for it or not, experiences at times a supreme disgust with his profession and himself. Now many of these writers would no more make a confession of such weakness than they would admit that they were not just as good as any of their contemporary writers, if readers would only judge the merits of writing honestly. But if there is any professional writer who asserts on all occasions, especially in the occasional moments of candor that even authors may have, that he is not oftentimes bored to death by his trade, and furious at himself for being an author, then that professional writer is only an amateur, and if not that, a prevaricator.

Just now, I am of the opinion that there is no greater life work for man and woman, no keener pleasure in any form of human occupation, no finer joy than that of phrase making, of stringing out my muddled thoughts into articles, stories, plays, treatises, books, into manuscripts that will be carried to the printshop, that will be tapped off in linotype by a serious-faced typographer with a green eye shade above his brows, that will be guided through the flapping printing press by a hairy-armed mechanic smudged with oil and ink, that will eventually appear in neat black on white, and that will be sold by a circulation manager and his agents, and be read, am I exaggerating? by a million eager eyes. Undoubtedly, authorship is a grand profession. Because I am of that opinion at the present time, I can also assert the opinion which I had a few days ago and which I may have a few days hence, and assert it with equal honesty and with a vehemence that is sincere, namely, the opinion that the life of a professional writer is an execrable sort of existence and is a most abominable slavery.

Sometimes it is a rather miserable life, this profession of letters, and sometimes it intoxicates one so that he could sing for the joy of being an author. But whatever the mood, the true professional in his deepest depths would remain the writer as long as the printer would take his copy. He may insult himself and his profession, he may bewail the day when the madness of his ambition or the urge of his soul persuaded him to attempt the art of literature, he may groan over his miseries and resolve never to write another line, but he will keep on writing as long as he can find a publisher. And if he does not keep on writing, he will be more miserable inside him than if he did continue to write. For he will be henpecked by a shrewish conscience or bitten by a chained ambition. Wherefore, despite the joys it brings, authorship is a merciless tyrant.

Let no young writer who proposes to be a contributor to the best magazines and the author of the best-selling books be deceived into believing that authorship is mostly the glory of admiring his thoughts in print. It is more

often the gory battle of twisting his brains dry and spilling them out on a manuscript. And let no complacent reader who finds an author entertaining in the finished work, or who admires the ease with which an author expresses himself, be deceived into concluding that the author enjoyed himself the while he wrote so entertainingly and graciously. The author may have passed through paroxysms of pain in order to give joy to his dear readers. "Let me tell you," says Warwick Deeping through one of the characters in "Old Pybus," "writing may be a bloody sweat. You've got to be nailed to a tree." Sir Philip Gibbs, I recall, in some of his novels confesses the same conclusion. But Sir Philip and Mr. Deeping, you will notice, regularly indulge in the bloody sweat, as does Branch Cabell who admits in his latest book of essays that writing is sometimes agony, though on the whole he likes it. Even Heywood Broun could relate seriously in a comic magazine that "there were three who live by writing gathered at a party the other night and all agreed that composition is the most dreadful of the tortures."

Most authors, I judge, seldom advert to the chronic phase of their malady. By that I mean the turmoil that is always going on in their subconscious, the alertness that makes them close observers of all about them, like a dog listening while he is asleep, the sensitivity to impressions, like being a photographic plate, the concentration that keeps puddling ideas about even in the most idle and relaxed periods. One who is actively engaged in the painful pursuit of literature, is always engaged in it, every moment, and is never entirely free of it. He need not necessarily be on the lookout for material; he cannot avoid or escape the material, for it forces itself on him. He cannot be just a normal human being; he is condemned always to be a writing human being. He does not need an assignment to make him miserable; he may not have any definite piece that he is cogitating; he may possibly be in that dead state in which he knows absolutely that he is never again going to find anything to write about; but all the while he is plagued by the disease that keeps absorbing the location in which he happens to be, and the situation, and the conversation, and the personalities so that they may all be stored away until the blood-letting time of actual composition arrives. He is never immune from a good idea, or a good scene, or a good phrase, or a good plot. He is in the grip of a vice; but that is also the virtue of a writer, as he will reluctantly admit.

Sir Philip Gibbs, in "The Winding Lane," has a paragraph which neatly diagnoses one of the ills that keeps a writer from being like other men. He is speaking about a novelist, named Brandon:

Always at the back of his mind was the writing man's instinct to get alone into a quiet room where he could creep back into his imaginary world and hold conversation with the children of his own brain, and shut the door against reality and intrusions and other people's egotism. Like a child kept from its toys and bidden to sit still and listen to grown-ups, he wanted to steal upstairs to play his own game of word building on a pad of white paper. Even Foster's company became rather a strain at

times, after the first week, not because he tired of his unfailing humor, but because his friend kept him from that introspection which becomes like a secret vice to a writing man absorbed in his own ideas, a "dope" which he cannot do without for long periods.

As in physical diseases, the sharpest pangs and the deepest miseries are intermittent. Every professional writer knows that sometimes he approaches a piece of work with a tremendous gusto, with a hop and a shout, and that he pours himself out in a high state of intensity, and that his fingers are laggard to his brain, and that writing is a kind of ecstasy. But also he knows that sometimes, when the spirit is not moving and when the brain plays laggard to his desires, composition is a task that nigh sickens him. And this, not because he has nothing to write but because he is afflicted with a distaste for writing. Elsie McCormick, and a clipping from her column is as good as another, may be used as an illustration:

People write in occasionally to ask what my working procedure is—probably so that they can avoid it when doing articles of their own. My procedure is usually just about the same. At two o'clock sharp, I begin the first motions of writing. After the typewriter has been uncovered, about one hour is devoted to finding pencils and carbon paper, getting drinks of water and petting the cat. Then the name of the column is carefully typed at the top of the page, and another forty-five minutes devoted to staring at it. The rest of the afternoon is devoted to writing.

Still another testimony is that of John Vandercook, who may not be of prime importance but who also is an illustration. He wrote, once upon a time, to the Literary Guild:

The dismal truth as to how I will spend my summer is quickly told. I will rise punctually at eleven, hurry through breakfast and go to lunch at the Players' Club fifty feet from my front door. There I will prolong that function as long as is decent and about an hour after that point; then I will walk fifty feet back and, the day's exercise done, I will sit at a typewriter, moan, make guttural noises in the throat, gaze solemnly at the wall, cross out sentence after sentence, throw away reams of stuff, smoke too much, welcome correspondence like this as a blessed interruption, and try to get a book finished by next Spring.

All of which amounts to the plain statement that a writer more than often fights off writing, that a writer drags himself, like the proverbial horse to the drinking tub, and will not write, that a writer is rebellious against the necessity of doing what he likes above all else to do. It is not that the writer has nothing to say; thoughts may be churning within him, but he cannot force himself to pick one out of the many. It is not that he is lazy or indolent; he may be in a fever of anxiety to get started and to work viciously. It is as if a hand were restraining him, mysteriously, even maliciously, having tied him at the starting post or, having let him get a start, tripped him and kept him sprawling.

In "Daphne Adeane," Maurice Baring makes Dettrick, a novelist, relate his experience:

It's a lovely day; everything was ready, favorable, propitious for writing. I sat down at my table, having planned, mind you, more or less vaguely what was to come into my mind, and lo and behold! the words, ideas wouldn't come. . . . Writing I have always told you, is planchette, only before you can get the planchette to work mechanically, some sharp pointed instrument

must wound and stab you. . . . Well, I thought I had reached at least that stage. I thought the planchette was working famously. So it was, till this morning. I was pleased with the story and I didn't think I had come to a check; but this morning, nothing will happen. I have been sitting for an hour and a half in front of a blank piece of paper, biting my pen.

Now the normal human being would advise the writer, in such periods, to lay aside his work and take a rest. But the writing human being knows that that would be an almost fatal step; he realizes that out of this desolation he will spring into action; he fears that if he gives up now, he will never be able to reach the pitch of intensity that he feels is imminent. For writing is not a peaceful pastime that can be laid aside and taken up, like knitting socks. Writing is a burden of the soul. Its closest parallel is that of a human birth. There is the ecstasy that accompanies the conception of an idea, a thesis, a plot; there is the dull process in which the idea develops in the mind, a process of which the author may be conscious or unconscious; and then there are the throes of composition in which the idea is finally revealed. Later, the author is as proud of his article or book as the mother is of her child.

In conclusion, I repeat that, in writing this article, I have not experienced any agony such as I have suffered while writing other things. That will explain why the article is not so entertaining. Some other time, I will have more to say about this matter.

#### REVIEWS

**Giotto: The Legend of St. Francis.** As Depicted in the Assisi Frescoes, and Faithfully Copied by EDITH COWLES. With a Foreword by GILBERT K. CHESTERTON. New York: E. P. Dutton and Company. \$10.00.

**Great Masters of Colour: Fra Angelico.** Boston: Hale, Cushman, and Flint. \$1.00.

In an agreeable little essay prefatory to this handsome gift portfolio of twenty-eight separate color plates, Mr. Chesterton maintains that no amount of fashionable propaganda, of "light, literary fuss," can dim the "solid, traditional popularity" of the life of St. Francis. At Assisi he "is still left alone with his own friars and mostly with his own friends; and especially with that great first friend who was his interpreter to the expanding civilization that came after him; the friend who could express in images what Francis himself had always felt as imagery, or what we call imagination; the painter who translated the poet—Giotto." Naturally enough, G. K. C. seizes with especial gusto upon the reality, the "broad-daylight" quality of Giotto's treatment, shown particularly in the painting of the famous dream of Pope Innocent III. In copying the frescoes, Miss Cowles, to use her own words, "has tried to give their message faithfully, not hiding the blemishes wrought by time, but with a deep sense of the beauty that remains." Though they were painted 600 years ago, time has touched the venerable frescoes "with a reverent hand. They still glow with beauty of colour. The power, the intensity of expression still live in every form and face." If a reviewer's personal memory of Assisi is to be trusted, Miss Cowles has given a remarkably faithful rendition of the Master's works.

The Fra Angelico series of color plates are likewise in portfolio form, making them adaptable for separate study or for framing. While such a popular series cannot, of course, afford the fine work in color processes which is necessary to reproduce with a high degree of accuracy all the tints of the Dominican Master, they serve as a pleasing guide to a well-selected group of seventeen of his paintings, and give, in the main, a correct impression. There is an instructive preface to the series, correct save for the



peculiar hypothesis that Fra Angelico, because of his mild manner of depicting Hell, "in his inmost soul" did not "believe in that place."

J. L. F.

**By Post to the Apostles.** By HELEN WALKER HOMAN. New York: Minton Balch and Company. \$2.50.

There may have been an added joy in Paradise, if that is at all possible, or perhaps there may have been a slight amazement among the Apostles when this one-sided correspondence was written and made public. It is not likely that Mrs. Homan was entirely unknown to the Blessed Eleven that she addresses, or to Paul or Luke. There is evidence that she sought their favor by prayer and petition before, or while, she was investigating their lives. And so they could not have been taken entirely by surprise when from their places they understood what she was doing. The Apostles registered no obvious complaint, up to the present, at least. Nor can a mere human see much reason for their being offended. Mrs. Homan has written to them with the same friendliness, the same familiarity that she would extend to very dear, very distant, and very kindly friends. Before she wrote, however, she collected all the possible information that she could discover about them. She searched the Gospels and the Acts of the Apostles and the various Epistles written by them for their strong and their weak points of character. Then, she sorted out all the legends that had grown up about them, and all the comments that had been passed on them by the early writers. Then she composed her letters to them, allowing her personal feelings to show themselves, asking them for further information about certain vague or hidden incidents in their careers, twitting them a bit, sympathizing with them, just chatting with them, but always with that ladylike deference which her true instinct told her was required when speaking to such saintly personages. Her letters, then, to the Apostles are a delight, both because of the understanding and because of the graciousness of the expression. In all, there are fourteen letters and they are all as readable as the best letters one receives from one's best friend.

F. X. T.

**The Doctrine of the Messiah in Medieval Jewish Literature.**

By JOSEPH SARECHEK, D.H.L. New York: Jewish Theological Seminary of America. \$3.00.

A sympathetically treated exposition of Jewish doctrine on the Messias, as found in selected classical Jewish scholars of the Middle Ages. The author, by selecting scholars of divergent tendencies—mystical, philosophical, pietistic, rationalistic, theological—gives a well-rounded conception of Jewish notions on the Messiah ben David. Basically unacceptable to Christians, the book mirrors clearly and in an orderly manner the strivings of the best Jewish minds to interpret Messianic prophecy in accord with the Old Testament text and historical fact. The treatment is reverent and respectful throughout.

F. X. P.

**Vigo: A Forgotten Builder of the American Republic.** By BRUNO ROSELLI. Boston: The Stratford Company. \$2.00.

Dr. Roselli believes that the Italian-American section of our community does not fully appreciate the important part his fellow-countrymen have taken in the building up of the Republic, and that the present generation should be encouraged to study the historical records that show the claims they have to a place of honor on the roll of fame. As a notable instance he cites the career of Francesco Vigo who rendered such valuable services to Clark in the critical expedition that had for its objective the winning of the Northwest Territory. Francesco Vigo was born in Piedmont about the fourth decade of the eighteenth century. He was an adventurer, as were the majority of our American pioneers, who found full scope for his ambitions when he came to this country which was then beginning to form itself into a nation. There is some obscurity about certain phases of his activities, but Professor Roselli, with research and enthusiasm, has opened many pages hitherto closed. Colonel Vigo became a powerful person-

ality in the innumerable negotiations that were carried on in the settlement of the Middle West. But Vigo, like many other deserving patriots, experienced the ingratitude of those he had so generously served in a time of pressing need. He died poor and neglected; his just demands for the return of the money he had advanced to finance Clark's operations were ignored. But while the author, rightly, extols Vigo for his achievements, he shows some bias toward Father Gibault, whom he describes as "a French Jesuit priest who has been allowed for over one hundred years to usurp much of the glory belonging in reality to Vigo." Father Gibault was not a Jesuit and it is strange that so critical a historian should make, and keep repeating, such a mistake in his narrative. Were Vigo questioned, probably he would have insisted that there was glory enough for both in the valiant deeds at Vincennes and Kaskaskia to which their names were inseparably linked in the real records of that splendid chapter of the Revolution.

T. F. M.

## BOOKS AND AUTHORS

**Russia.**—It was the peculiar fate of Tolstoy, the immortal novelist and best known of all pre-Revolutionary Russians, that the interest of the Western world centered quite as much in the details of his private life as in his ideas and writings. To what extremes this interest led may be gathered from the chapter on "Visitors" in his daughter's recent book, "The Tragedy of Tolstoy" (Yale University Press. \$3.00), where she describes the veritable persecution that the sage of Yasnaya Poliana endured from the hordes of the curious public, intelligent and otherwise. The publication, herewith, of her mother's diaries, leaves little unrevealed of Tolstoy's inner life. The peculiar, lifelong tension that existed between him and his wife is tracked down to its causes in her strange lack of comprehension, coupled with boundless energy and solicitude, countering his own subtle egotism and somewhat inhuman humanitarianism. Through her father's house passed a cross-section of the Russia of that day, with its mystic idealism and its incredible, at times provoking, lack of all proportion. The descriptions are vivid, as for instance of Tolstoy's numerous permanent guests, of the visiting "sectarians," of the peasant neighbors. Throughout all is an undercurrent of tragedy; chief of which are the painful character weaknesses of the great man himself, whose richly endowed nature might have risen to such heights if the gift of Divine Faith had been vouchsafed him.

Tortuous as is the Soviet policy in Asia today, and beclouded by Communist ideology, it nevertheless forms a continuous whole with Russia's policy for centuries. To offer a unified picture of this policy is the aim of Prince A. Lobanov-Rostovsky, Assistant Professor of History in the University of California, in his "Russia and Asia" (Macmillan. \$2.50). The style of treatment is clear and objective, and sums up historical events in few words; as is shown, for instance, in the paragraph explaining briefly the causes of Russia's disaster in the war with Japan. Some popular fears are quietly disposed of, as for instance, that Soviet Russia means an emergence of Asiatic domination: while the importance is pointed out of the present industrial plan for Russia's grip upon Asia and upon the world.

Complete, unalloyed delight as a journalist, with seas of "copy" rolling in upon him, was the happy lot of Frederick Griffin, born in County Monaghan, Ireland, and correspondent of the *Toronto Star*, when his paths led him to Soviet Russia. The Communist young people and children amazed him with their cheerfulness and athletic vim and vigor. When he got good food, it was amazingly good. Avoiding, as he says, the sight of unpleasant things, like the OGPU or the "peasant question," he drank in the bright side of the show, and was pleased to learn from a former Kansas radical on Verblud State farm that there was no such thing as "forced labor." Why, the idea! Religion, he concludes, must have been a horribly "gloomy" affair. He does, finally, run into the peasants, on the Volga, and they are unspeakable in their squalor and misery. But that is what the Soviets are curing, so it is all

for the good. "Soviet Scene" (Macmillan. \$2.50) will serve to correct misgivings created by persons who are too precise or snooping in their investigations of Russia.

**French Juveniles.**—"Yann Seitek, Président de la République" (Editions Spes), by René Cardaliaguet, is one of the series "Des Fleurs et des Fruits," published under the direction of l'Abbé Félix Klein. It is a thoroughly Catholic Breton counterpart, with twentieth-century modifications, of Dick Whittington's rise to mayoralty in London. The stirring tale is bound to appeal to little Breton boys whose language Yann and others freely use.

"Les Robinsons du Spitzberg" (Editions Spes.), by Jakob R. Sverdrup, translated by Jacques de Coussange from the Norwegian, is the story of four boys whose experiences parallel those of Defoe's *Crusoe*. The frozen stretches of Spitzbergen offer a novel and interesting background, and the story contains all the adventure and excitement that the universal boy may wish, from whaling and reindeer hunts to camping al fresco.

**Some New School Texts.**—Mary L. Robinson, in collaboration with Helen Hull, has prepared an excellent book for high school in "Creative Writing" (American Book Company). Attention is focused on "the story form" and the principles involved at each step are set forth in logical groups with practical exercises for class discussion and written themes interspersed. An appropriate collection of good examples is supplied at the end of the book.

Howard B. Grose, Jr., of Brown University, has prepared a valuable manual full of suggestions and information for the young student and writer called "Everyday Writing" (Scott, Foresman). He calls it a combined textbook and handbook, which it is. It is printed in very clear type and well arranged. It would be hard to think of a practical problem in students' composition that is not treated in it. It is substantially bound.

The American Book Company presents the "New Business English" (\$1.16), by George Burton Hotchkiss and Celia Anne Drew. Its purpose is to prepare young people going into the business world with a mastery of correct English form. The most approved methods are illustrated, and the principles underlying them are carefully analyzed. It should help a boy or girl to be adequately prepared to handle with correctness and precision any form of letter or communication arising in a business office.

**Books Received.**—This list is published, without recommendation, for the benefit of our readers. Some of the books will be reviewed in later issues.

AMERICAN GUN MYSTERY, THE. Ellery Queen. \$2.00. Stokes.  
BANKING CRISIS, THE. Marcus Nadler and Jules I. Bogen. \$1.75. Dodd, Mead.  
CHANOINE BROUSSILLARD DANS LA BROUSSE, LE. Jacques Debout. 10 francs. Editions Spes.  
"ECCE HOMO"? FRANCIS X. MCCABE, C.M. \$1.00. Bruce.  
ESSAY ON THE PASSION, AN. C. C. Martindale, S.J. 6d. Burns, Oates, and Washbourne.  
GESCHICHTE DER PAPSTE. VOL. XVI, PART 3. Ludwig Freiherrn von Pastor. \$5.30. Herder.  
GROSSE HERDER, DER. VOL. 5. \$9.50. Herder.  
HINTS FOR THE INSTRUCTION OF CONVERTS. Compiled by the Rev. Francis J. Weaver, S.J. 2/6. Burns, Oates, and Washbourne.  
INCOMPETENTS, THE. R. E. Spencer. \$2.35. Knopf.  
LONG ROAD HOME, THE. John Moody. \$2.00. Macmillan.  
MIXED MARRIAGES AND THEIR REMEDIES. Rev. Francis Ter Haar, C.S.S.R. \$1.75. Pustet.  
MODERN DILEMMA, THE. Christopher Dawson. \$1.00. Sheed and Ward.  
MOSES AND MYTH. Rev. J. O. Morgan. \$1.25. Herder.  
PREFACE TO POETRY, STUDENT'S EDITION. Theodore Maynard. \$2.00. Century.  
PRINCE CHARLIE. Compton Mackenzie. \$1.50. Appleton.  
PSYCHOLOGICAL FOUNDATIONS. Milo F. McDonald, Ph.D. Roosevelt Book Company.  
QUEEN OF SEVEN SWORDS, THE. G. K. Chesterton. \$1.00. Sheed and Ward.  
ST. JEROME: THE EARLY YEARS. Paul Monceaux. \$2.00. Sheed and Ward.  
SELF-ABANDONMENT TO DIVINE PROVIDENCE. J. P. de Caussade, S.J. 5/. Burns, Oates and Washbourne.  
SHAKESPEARE UNDER ELIZABETH. G. B. Harrison. \$3.00. Holt.  
SOCIAL WORK YEAR BOOK, 1933. Edited by Fred S. Hall. \$4.00. Russell Sage Foundation.  
SONG AT THE SCAFFOLD, THE. Gertrud von le Fort. \$1.25. Holt.  
TALKS FOR GIRLS. Rev. Aloysius Roche. 75 cents. Kenedy.  
THEONAS. Jacques Maritain. \$2.00. Sheed and Ward.  
TIME TO LIVE. Gove Hambridge. \$1.50. McGraw-Hill.  
TWENTIETH CENTURY SHORT STORIES. Sylvia Chatfield Bates. \$2.25. Houghton Mifflin.

**The Stranger on the Island. Friday's Business. Papa La Fleur. Puppet Show. The Legend of Susan Dane.**

"The Stranger on the Island" (Appleton. \$2.00) is the eleventh book from the pen of Brand Whitlock, our War Ambassador to Belgium. The story is founded on fact. A French trader flying from justice comes to Beaver Island, off the shores of Michigan, where a "king" rules a religious colony. Alcohol and tobacco are forbidden, polygamy commanded. This makes too many angles in the triangles that involve the Frenchman and result in tragedy for the chief actors.

There are few writers today who equal Maurice Baring in the beauty of their English prose. Mr. Baring's style is simple, fluid, exquisitely modulated, never self-conscious. His artistry in language is unobtrusive; it has become the spontaneous vehicle of his mental processes. His latest novel, "Friday's Business" (Knopf. \$2.35), has that charm of nearly perfect prose. "Friday's business" is an Eton phrase for school work done on Thursday afternoon in anticipation of a whole holiday on Friday. As the title of this novel, the phrase is used to furnish a rather thin analogy to the later adventures of Patrick Croome in an imaginary Balkan kingdom. For all his skill as a stylist, Mr. Baring is not a great novelist. His plot is neatly carpentered, and plausible enough; his characters show sound observation. There is no crude or bad workmanship to annoy the reader. But the thing lacks vitality. It is like a dream told in the simple language of realism: its manner is convincing, but its substance is still of the fantasies of the night.

The latest book by the ever-interesting Zona Gale, "Papa La Fleur" (Appleton. \$1.50), though notably brief, is yet so effective in refreshing contrast to the disjointed sagas of so many of our prize mandarins, that one is tempted to urge a word limit as a stimulus to better writing. Here, in 150 pages, is almost everything that one can reasonably ask of artistic fiction. On the background of her own Wisconsin village, Miss Gale has sketched three real and very vivid characters: a widowed father and his two daughters, the one disillusioned, the other ambitious. The climax is almost inevitable, given the conflict of their several ideals. It is tragedy, significant in its human truth, that youth appreciates, if at all, too late, the yearnings and standards of the elders. Papa La Fleur's last speech, the only long one he ever makes, may well teach others besides Linnie that the stoicism of "our brave young world" may be cruelty in disguise.

The simplest of the old morality plays never painted virtue whiter, villainy blacker than Pauline Follansbee has made the characters in her "Puppet Show" (Dorrance. \$2.00). Flag-waving hypocrisy versus true patriotism of the most self-effacing sort is the well-stressed theme of this modern morality. Unfortunately the reader is left under the impression that real simon-pure patriotism exists nowhere except in the heart of the hero, Fisk Renlon. A romantic interest is served by Fisk's love for his ward Marea, the daughter of the German officer whom he killed in the War. Though the affected style of the dialogue may alienate the sensitive reader, the swift movement of the story, especially towards its melodramatic finish, will recommend it to those who relish a harmless thrill.

"The Legend of Susan Dane" (Appleton. \$2.00), by Ruth Comfort Mitchell, is a story of courage, not adventure, for Susan loved the simple hills she left in East Pendlebury, Vt.; not daring, for she was pleasingly reserved; but courage, which carried Susan into romantic California even though her traveling companion, Abigail Flint, died on the journey. Ruth Comfort Mitchell has written her novel into the historic background of early California just about the time the incoming prospectors and adventurers displaced the colorful Spanish natives and allied themselves with the growing Union. Her heroine is a sweet, virtuous character whom even the marauding coyotes regarded as an angel to be unmolested. The handsome Feliz de Peralta typified the closing of the old, and the legend of Susan Dane was the opening chapter of the new.



## Communications

*Letters to ensure publication should not, as a rule, exceed 500 words. The editors are not responsible for opinions expressed in this department. No attention will be paid to anonymous communications.*

### Book Reviewers

*To the Editor of AMERICA:*

I am heartily in accord with the sentiments expressed by Mr. Benedict Fitzpatrick in his recent communication concerning book reviewers and their so-called reviews. Those pests of the press-room and plagues of the editorial desks are most offensive when dealing with books of an historical character. They have a tendency to accept most sweepingly everything that is good, no matter how foolish and inaccurate, about Great Britain and to reject everything favorable to Ireland, even though it were as true as Holy Writ. . . .

I must, however, say that the blame is not entirely with the book reviewers; some of it must be tagged on the editors. And there seems to be method in their madness. One literary editor whose chief claim to fame and to be boss of the reviewers is that he with another ex-soldier wrote a War play which was full of curse words and vulgar and filthy language has a habit of giving Irish books to Englishmen with bias boiling out of them to review. The case of "Dear Robert Emmet" is a case in point. The book was well received in Dublin, even by the extreme Republican writers, and they know their Emmet. Yet an ex-sailor from Liverpool, now turned novelist, was allowed to blacken the book and the Irish in the "best evening paper in New York." This was repeated in the latest atrocity on Jonathan Swift. One notices that books portraying the coarser side of Irish life and manners are boomed, while those dealing with the nobler and kindlier sides of the people are belittled or ignored.

A new and dangerous phase in book reviewing has developed during the past ten or fifteen years. It deals with the sloppy, cheap, and almost always inaccurately written books by journalists and ex-newspapermen. Anything they write is boomed and boasted and dubbed wonderful by the reviewers. The latter class and group of authors are generally called trained observers, close students, accurate pen photographers, fountains of wisdom, etc. Their product is given the right of way, so to speak, in the papers and is rarely adversely criticised. That is one reason why we have so much rubbish in the book shops and so much junk in our libraries.

Brooklyn.

P. L. QUINLAN.

### Newman Clubs

*To the Editor of AMERICA:*

I think I have read about all that has ever been written against Newman Clubs and chaplaincies in the last eight years and much that was written before that time, but I still have to see one refutation of the following argument: We would like to see all Catholics in Catholic schools, but the fact is that they are not. The many who are not have immortal souls and the Church must look after them. If the present Holy Father did say some of the harsh things he has been made to say about students in non-Catholic universities, how did he ever allow the present Apostolic Delegate to the United States to show so much interest in and solicitude for the students of the Roman University? We must not overlook, at any rate, what Pius X really said. Dr. Hughes of Overbrook Seminary has proved conclusively that the saintly Pope's decree is still in force.

Being classed among those who are perhaps unwittingly scattering (for I have a Newman Club), I am deeply grateful to the New Curate for not attributing a poor motive to our propaganda. But I never knew that our work could be called "propaganda." I have always been under the impression that our Newman Clubs

were trying to do just what his Catholic Action Clubs would do. I am certain Cardinal Newman, who understood so well "that it might easily happen that what is only second best is best practically, because what is actually best is out of the question," does not mind the buncombe going on in his name. But is it buncombe?

I am not at all ready to admit that "it is quite safe to say that perhaps only one out of every ten" has an excuse to attend a non-Catholic school. It is not true in the west, nor in the south; it may be true in the east where Catholic schools and universities are numerous, but it is not true in Brooklyn!

Now that this question of Newman Clubs has been brought up again, may I ask: Is it not poor taste, is it especially thinking with the Church to sit in judgment over the Ordinaries in the United States? Why should they allow misguided Catholic propaganda and buncombe (or whatever else other writers of like articles may call the work for Catholic students in non-Catholic schools) to go on? If there is anything to be said it is that there are not enough Newman Clubs, since nothing is being done for Catholic students in many secular institutions. It is argued that Newman Clubs reach only a few students. Is not that better than reaching none at all? Does the average pastor of a large parish reach all his parishioners? The census has a different tale to tell. Does he close his church because he does not reach all the souls confided to his care? Over and above the Newman Club, it is necessary, in many cases, to have a resident chaplain with the facilities of a chapel and a meeting place near the campus. A little experience will prove that the greatest good will be done through personal contact with the students. That is one of the best features of a Newman Club. Those who are not members of the Newman Club must also be reached by the chaplain. His contact with the students and the facilities for receiving the Sacraments will bring forth much fruit.

Baton Rouge.

REV. M. SCHEXNAYDER.  
Chaplain, State University

### Dents in the Derby

*To the Editor of AMERICA:*

While Alfred E. Smith has many achievements to his credit and is a "natural" in the field of government, he seems to possess three limitations that handicap him: First, he never had the solid background that higher education and scholarship give; second, he apparently has not digested carefully the Encyclicals of Leo XIII and Pius XI in regard to the natural rights of the people as against acquired rights of men of vast wealth, much of it secured, perhaps, by transgressions against justice and charity; third, his associations with the wealthy in recent years have seemingly blinded him, albeit unwittingly, to the desperate, heartbreaking needs and Constitution-guaranteed rights of the people, who actually and literally created the Presidency, the Supreme Court, Senatorships, Governorships, etc. and who now seek not only adequate laws to replace our inadequate laws for the future, but who desire to see some restitution made by law also for the hundreds of millions of dollars stolen from them, leaving 100,000,000 "broke" in this land of inalienable rights.

I truly admire Governor Smith, but truth compels me to point out the limitations I have mentioned. However, truth also compels me to observe that our "dictator," for all his eloquence in defense of the New Deal, the Forgotten Man, and his warning against permitting a few powerful interests to make industrial cannon fodder of the lives of half the population of the United States, is not at all satisfying in his relief program that puts one out of 48 of the unemployed to work at \$1 per day and board and shelter, and provides a dole for the several States to hand out. As for a shorter work week and day that only means this: We now have eight small (industrial) apples for 12 hungry boys, and we propose to increase the boys to sixteen, without increasing either the size or the number of the apples!

New Orleans.

WILLIAM MORGAN HANNON.

## Chronicle

**Home News.**—The President's draft of legislation providing for inflation was introduced in the Senate on April 20 by Senator Thomas of Oklahoma, as an amendment to the farm-relief bill. Its purpose is to raise domestic commodity prices, stimulate private industry, and place the United States in a stronger competitive position in world markets. The bill would authorize the President: (1) to direct controlled expansion of credit by Federal Reserve open-market operations in obligations of the Federal Government up to \$3,000,000,000; (2) if these results are not satisfactory, to issue United States notes up to \$3,000,000,000, to be circulated through the Treasury purchasing maturing obligations and interest-bearing obligations of the United States, with a sinking fund set up to retire four per cent of the notes annually; (3) to fix the gold content of the dollar by executive proclamation, but not to reduce its present weight by more than fifty per cent; (4) to accept silver in payment of inter-governmental debts, up to \$100,000,000 from any government, at a price not over fifty cents an ounce, such silver to be used for new currency. This acceptance may be continued for one year, and silver certificates in denominations of one dollar shall be issued to the total number of dollars for which silver is accepted. Conservative Republicans bitterly attacked the measure, while many of those desiring inflation did not wholly approve the means chosen by the President. On April 22, the Senate defeated, forty-four to twenty-five, the Frazier inflation amendment, which would have authorized the issuance of low-interest bonds to a total of \$8,500,000,000, or a like amount of currency, to pay off farm mortgages. The Senate approved on April 26, forty-one to twenty-six, the Wheeler-King amendment to the Thomas inflation measure, to authorize the President to fix a currency ratio between gold and silver to stabilize domestic prices, for protection against depreciated foreign currencies, and to provide for unlimited coinage of gold and silver at that ratio.

The special revenue-postage bill of the Administration was passed by the House on April 20, by a vote of 313 to 45, continuing for one year the one-cent Federal gasoline tax, reducing to two cents local letter postage, and giving the President authority to adjust other postage rates. On the next day the House passed the Wagner-Lewis \$500,000,000 unemployment-relief bill, 331 to 43. Government operation of the Muscle Shoals plant was approved by a vote of 306 to 91 on April 25, the bill being sent to the Senate, where it faces modification by the Norris bill.—The Hoover Republican forces started on April 23 to move to organize as "Republican Federal Associates," headed by former Postmaster General Brown and former-Secretary Mills, with the immediate objective of electing a Republican Congress next year. It seemed probable that its Washington office would be a publicity machine to inform the country of Republican views of happenings at the capital.

**Washington Conversations.**—Whatever international rivalries may have lurked in the breasts of Ramsay MacDonald, President Roosevelt, and their companion advisers and conferees, they were completely hidden behind smiling faces during their conversations at the White House and on board the President's yacht. Over and over again the Premier and the President, as well as Secretary Hull, made it clear that they were neither effecting nor looking for settlements or even tentative agreements as to any of their problems on this occasion. All of these were remanded to the approaching world monetary and economic conference, the date for which was finally determined for June 12. The talks were entirely secret, brief communiqués being issued each day. Mr. MacDonald's various addresses confined themselves to cordial expressions of good will, emphatic assertion of the evil of economic isolation and the need of breaking down barriers to cooperation. He also was careful to point out that he took no offense at the President's proclamation of the embargo on gold, occurring actually on his trip over, but regarded it as a logical development. The subjects covered in the conversations were indicated by the communiqué on April 24 as including: the world price level, central-bank policies, monetary standards, exchange restrictions, improvement of the status of silver, and, in addition, a number of world problems relating to trade and particularly the limitation of trade restrictions. The preceding was confirmed by the final joint statement, issued on April 26, which recognized as "primary and fundamental" the necessity for an increase in the level of commodity prices. Economic and monetary action should go together. Trade restrictions should be moderated, credit expanded by central banks, enterprise stimulated, with public-works programs included. An international monetary standard must be established. Silver was also discussed, as essential to trade in the Orient. International debts and disarmament questions were taken up at length. In his final address, in New York City before the Pilgrims' Society, Mr. MacDonald stated that co-operation, not "bargains," was the order of the day.

**Herriot as Missionary.**—A greater demand on the robustness of his optimism was evident in the instance of M. Herriot, former French Premier, on his arrival in this country, which was followed by his beginning conversations with President Roosevelt on April 24. The American departure from the gold standard had been a severe drain upon his equanimity, which was not likely to be helped by the rumors which persisted in following him and which he as persistently denied. Such, for instance, were that a lump sum had or would be voted by the French Government wherewith to pay off the War debt; or the formation of a huge international credit pool, something which would run counter to French international financial practice. He let it be known, however, that his objective was monetary stabilization, and he expressed the hope that any question of a battle around the dollar would be not thought of. He expressed in all his interviews the most abundant optimism and hopes of financial



security, as the necessary complement of that political and military security on which France so pinned her hopes. His visit, however, was accompanied by a severely critical tone towards the United States in the French press, special complaint being made that the dollar was maintained in value, even after the recent measures. A charge was even made that the United States was plotting a "gigantic world bankruptcy" in which this country, of course, would be the gainer. In the meanwhile, hopes of concord were aroused by the French Premier recommending the voting of the debt instalment.

**The United States for Security.**—The World Disarmament Conference at Geneva was reconvened by the League of Nations on April 25. The Soviet Government at once seized the occasion to suggest an amendment to the British security plan, whereby the definition of an aggressor would be extended even to those who undertake to "break off diplomatic relations," and three (instead of five) members of the League would be empowered to declare a breach of the peace. The chief surprise, however, was that of the second day of session, when the Washington international conversations, so it seemed, were reflected in the formal and public declaration made by Norman H. Davis, special United States delegate, to the effect that some security measures were necessary for disarmament. One of these measures—"effective and continuous" international supervision of armaments—was placed upon the same plane with the abolition of aggressive weapons. This was particularly striking in view of the flat rejection by Hugh S. Gibson of any kind of supervision on April 13, 1927, and the absence of any mention of it previously by the United States. Mr. Davis also stated that it was both the "policy and practice" of the United States to consult when peace is threatened; whereby the consultative principle was also for the first time accepted as a measure of security by the United States. The Manchukuo and Hitler developments were looked upon as having aided this more decided American attitude.

**Nazis Entrenched.**—No doubt existed that the National Socialists had reaped the spoils of their recent *coup d'état* and were in complete control of the German situation, even in the most remote States and towns. It was pointed out that the only remaining weakness in Hitler's position was to be found in his coalition Cabinet, which had been hand-picked by Von Papen and President Von Hindenburg as a check on him and the radical part of his program. Now it would seem that Chancellor Hitler had arranged the board for a checkmate of all opposition in his cabinet. Hugenberg, leader of the Nationalists, who was responsible for Hitler's final triumph, was expected to be dropped, especially after the bitter complaints of the farmers of East Prussia demanding more evidence of the Socialist program which, according to their complaint, could be brought about only by a Nazi Minister. Von Neurath was accused of being too weak for the difficult problem of foreign contacts, and

Von Papen seemed most likely to take over his portfolio. So complete was Hitler's control of the situation that all his plans in internal reorganization were advancing with speed and abruptness. While he personally intervened in the Mecklenburg-Schwerin contest between the Government of that State and the Protestant churches, revoking the appointment of Walter Blohm as Church Commissioner, the Protestants, under Dr. Hermann Kapler, took the matter of reorganization into their own hands and started to form one Protestant Reich church in full support of the Government. German Masonry completed its plans of reorganization on a Christian and Nazi basis, with everything un-German excluded and all ties with outside Masons completely severed. The regulations concerning Jews in professions and Jewish children in schools were made law. While the ratio of Jews to the whole population remained the norm, and no exception was tolerated in regard to the professions, a more liberal rule was adopted for school children. In this case it was decided that a child with one parent Aryan would be considered Aryan and not Jewish. While excitement continued in the campaign to burn and destroy every printed book by Jewish and Communist authors and any book or play not in sympathy with the national resurgence, the world was aghast at this wanton destruction of valuable library material; but the young people were enthusiastically rifling public and private libraries and students' rooms for the last scrap of these prohibited writings. Dr. Paul Goebbels issued a proclamation making Labor Day, May 1, one of the outstanding "festal" days of the new regime. It was supposed to be a gesture of the Nazi officials towards Labor in an effort to convince the workman that while opposing the Communistic unions, the Government was pledged to ameliorate the workman's conditions. Many were fearful that big business and foreign trade would continue to suffer because of Nazi interference. The Reichbank's ratio reserve to outstanding circulation fell to 9.3 per cent, compared to ten per cent a week ago and 26.6 per cent a month ago.

**Spanish Elections.**—In the municipal elections, the first to be held since those which resulted in the fall of King Alfonso in 1931, the Conservatives ran far ahead of the Government. More than 2,500 small villages showed a surprising strength, and Conservative leaders claimed twenty-six provinces, conceding about ten to the Republican forces. Madrid attempted to minimize the importance of the returns, but Alejandro Lerroux, the leader of the Opposition, predicted that the results would force the fall of the present Government. Disorders marked the elections. Ballot boxes were smashed in some localities, and near the Portuguese border, where the agrarian problem is acute, nine persons were killed in rioting. The latest returns showed Royalists and Nationalists in the lead in the Basque Provinces.

**Soviet Trade War.**—As a retaliation against the British embargo on Russian imports which became effective on April 26, a decree restricting trade with Great